THE Universalist Leader

Boston November 29, 1924 Chicago

Pacific School of Religion

What Do You Believe About Jesus?

I HAD one other question, a very difficult question to ask. I had often asked it, but had never received a satisfactory reply. I wanted him to tell me what he believed about Jesus, for deep down in my consciousness he was still a carved idol on a crucifix, which meant so much to many people, but could mean so little to me.

He laughed, half scornfully I thought. "I knew you would ask that question. Everybody who comes here asks it of me. Priests come, the Metropolitan himself came. The Czar sent him to ask that same question. They ask it because they are concerned about my salvation. If I should have answered them, 'Yes, I believe that he was born of the Virgin Mary, conceived of the Holy Ghost, that he is the Son of God, who was crucified by the Jews, that he rose again and is now living in the sacraments of the Church,' they would have gone away satisfied that I was a true Christian, and would go to heaven, even though I kept on in my old evil ways. . . .

"Yes," he continued, "I believe in Jesus. He expressed fully the will of God in his teachings. I think he was a man like myself, but God dwelt in him fully, always, even as He wants to dwell fully in you. The salvation he brings is that he has taught us that without love we can not be the children of God. That love alone can save us from destruction, that anger and violence, and the feeling of superiority over other men, are destructive of all good in us. He saves us by uniting us to all men: Russians, Germans, the French, Jews and Mussulmans. When I tell them that, 'Tolstoy is anathema.'

"They have declared me anathema because I believe that a man can be saved by love rather than by buying wax candles and holy bread, or have the evil one driven out of his heart by kissing an ikon, or by calling on Jesus day and night, and confessing him to be the Son of God, while he himself does the work of the devil."

From "Autobiographical Fragments," by Edward A. Steiner, Christian Century.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

THE FOSDICK CASE UP TO DATE

THE Presbytery of New York recently adopted a report of a committee of the First Presbyterian Church that the resignation of Dr. Harry Emerson Fosdick be accepted to take effect March 1. The fundamentalists of the Presbytery attempted to put through a substitute that it be accepted at once, but were defeated sixty-three to nineteen. The Presbytery struck out a clause that the relation "should not continue in any other form." During the debate Dr. Fosdick was highly praised by Dr. George Alexander, pastor of the First Church, for his spirit and bearing throughout the controversy.

It was stated that Dr. Fosdick had declined an invitation to fill the pulpit of another New York church, and this was admitted privately to be the Broadway Tabernacle, which has just given Dr. Charles E. Jefferson a year's leave of absence and a purse in commemoration of the twenty-fifth anniversary of his pastorate.

The Presbytery of New York seems perfectly competent to handle the difficult problems of the modernist-fundamentalist controversy in a statesmanlike and Christian way.

* *

WILL IRWIN A BRAVE MAN

WILL IRWIN, part of whose article we print in this issue of the *Leader* through the courtesy of the *Nation*, is no red radical, or any other kind of radical. He is a sober, self-contained newspaper man and lecturer, known in every city and hamlet of this country, and with a host of friends everywhere. He saw much of the last war, and the horror and futility of it burned deep in his soul. He felt called to cry aloud to his countrymen against war. He wrote two little books which had enormous circulation. He published telling articles in magazines with large circulation. He spoke at various conventions. He ran counter to some of the gentlemen in various so-called patriotic societies, and they put him on the list for attack—calling him a Red and a Bolshevik, since these were the most damaging epithets to be applied. Well, they have drawn his fire at last—and no scattering fire either.

We reprint this article not only because it is intensely interesting, but because we are convinced that the kind of publicity some of these organizations have been engaged in endangers the safety of every liberal thinker, whether he thinks along economic or religious lines.

The immunity of many is not their opinion but their obscurity.

When high-minded patriots like Maud Wood Park are assailed nobody is safe.

It is time that liberals claimed their right to advocate social changes without being assailed as enemies of the republic. There is a world-wide difference between constructive, forward-looking workers who are trying to improve our institutions and the few anarchists who would destroy them. That difference must be recognized. So completely has it been ignored that a man who suggests even an amendment to the Constitution of his country runs the risk of being classed with the enemies of our republic.

Will Irwin has done a brave and useful thing.

* *

JAPAN IN CHINA

IN the mixed Chinese situation, the unexpected happened—a combination of a Christian *coup d'etat* at Peking and a successful advance of the Manchurian War Lord Chang. The Peking dictator, Wu Pei-fu, fled. By no means has the Chinese situation cleared up, but these recent developments indicate the growing success of a pro-Japanese policy in China. Many people in the United States seem to think that this is another illustration of an increasing yellow peril. We fail to see it that way. Why should not the most intelligent and progressive nation in the East take the lead in the East? Might not the bringing of order out of chaos in China work out as a blessing to all mankind? Why should we be so sure that anything good for some one else must be bad for us?

* *

ALLEGED TREASON AT WASHINGTON

THE well-informed *Washington Post*, of which Colonel George Harvey is editor, says that many naval officers are behind the suit of a citizen named Shearer, which seeks to set aside the agreements of the Washington Conference on the Limitation of Armaments and prevent by legal action the destruction of the battleship Washington.

The suit was dismissed in the Supreme Court of the District of Columbia, but has been appealed. It was intended probably for propaganda purposes.

The alleged attitude of these naval officers we are confident does not represent the attitude of the majority. It of course is dishonorable and disloyal. The good name of the United States is at stake. There is no question but what we will carry out agreements we have made, but it is lamentable that any citizens or officers want us to go back on our word.

Such developments at least have the advantage of putting body and soul into the peace cause. They stiffen the determination of all true patriots to put America in the lead in the movement for international disarmament, and the substitution of legal processes for war.

* *

LOVE AND SENTIMENTALITY

THERE is no conflict between being merciful and being truthful. As Dr. Peabody pointed out long ago in one of his little "Mornings in the College Chapel," the most merciful thing is to tell all the truth, and the greater our vision of the truth the more inclined we are to be merciful.

The most merciless thing we can do to a wicked man is to let him alone in his wickedness, or to a deluded man, to leave him in his delusion.

The mother who is so tender and loving that she can not bear to deny or oppose her child makes of him a little monster of selfishness. Had she been truly loving she would have given herself the pain and trouble of correcting him.

The citizen who is so easy and friendly with grafters that he never will attempt to judge them, lets them both loot the treasury and destroy faith in self-government. If he were a good citizen he would undergo the pain, fatigue and misjudgment involved in rebuking evil and promoting good.

A religion can never have too much love in it. It may easily have too much sentimentality.

Our ideal must be the all-embracing, all-enduring, all-sacrificing, all-daring love of Christ.

* *

THE RESIGNATION OF MR. BEST

MR. OLIVER R. WILLIAMSON, managing editor of the *Continent*, writes us that our editorial on "Taking the Liberty We Need" is untrue in its premises and unfair in its assertions, and asks publication of the following statement:

> Mr. Best determined early last spring to retire from the editorship July 1. Subsequently it was agreed between him and the owners that he should continue for a further period, probably to October 1.
>
> The first section of the editorial which Mr. Best now says precipitated his retirement was devoted to comment on Dr. Fosdick's resignation. This was followed by an argument, amounting to a declaration of future policy, to the effect that the Westminster Confession should be revised and the requirements for entrance to the ministry should be modified.
>
> On reading the editorial I informed Mr. Best that although I did not fully coincide with his comment on the immediate facts of Dr. Fosdick's resignation, I would be willing to print that part of his editorial. But in view of his approaching retirement it did not seem to me wise for him to announce two such important proposals the advocacy of which would have to be a part of the *Continent's* editorial policy. Regardless of the *Continent's* attitude toward these proposals, such an announcement should receive careful consideration, which Mr. Best was not willing to give time for. Furthermore, it was not proper for him thus to create such a new condition that would bind his successor or make it necessary for him to repudiate it.
>
> On the following day Mr. Best telegraphed that we must print the entire editorial, without abridgment or alteration, or immediately remove his name from the paper.
>
> The question of the effect on circulation was not at any time referred to.
>
> Having been for fifteen years managing editor of the *Continent*, and for eleven years also its publisher, it is not likely that I would sanction, without careful consideration, a change in the *Continent's* historic position toward questions with which the Church is concerned. The tone of its expressions may be altered.
>
> At the proper time, we shall make clear the plans and policies that will govern the *Continent* in the future.
>
> My friendship with Mr. Best began in boyhood. To his sincerity and his governing desire to serve the kingdom of God I pay the tribute of one with knowledge and experience gained in long association. No abler writer has appeared in the field of American religious journalism. His service therein has been invaluable. It is my hearty wish that he may be richly blessed in his future career.
>
> *Oliver R. Williamson.*

Mr. Williamson, managing editor, and Mr. Best, editor-in-chief, working together have made a great paper. The *Continent* has been broad and tolerant, but aggressive in support of Christian principles. Mr. Williamson and Mr. Best now have parted company. Mr. Best says that he resigned because the Fosdick editorial was suppressed. Mr. Williamson says that Mr. Best had practically resigned when this matter came up, that he did not suppress the editorial, but that he asked Mr. Best to leave out the parts relating to revising the Westminster Profession and requirements for entering the ministry, so as not to tie the hands of his successor.

Mr. Best and Mr. Williamson are both high-grade, honorable men. It is obvious that serious disagreement as to policy precipitated the crisis and resulted in an immediate resignation. It is equally clear that Mr. Best intended to go soon anyway.

* *

THE LEVEL-HEADED MAN

EVERY parish must have one level-headed man or it will be in a bad way. Just what is it that makes him level-headed? It is variously defined as common sense, good judgment, poise, insight. On the intellectual side it is the thing which makes a man see clearly enough to know that there is more than one side of a question and more than one way to state a thing. On the moral side it is the element which gives self-control enough to enable a man to bide his time, act when the hour for action has arrived, and resist plausible and attractive appeals "to go off half-cocked."

For progress of all kinds, religious, economic, political, he is the man who is indispensable. He sees that the accumulated experience of the race is its most valuable possession, and that the institutions of man are his tools and instruments of progress. Just as clearly he sees that there is more to find out and better institutions to be created. He differs from

those who say that our institutions are sacred and can not be touched, and from those who say that they are the devices of evil men and themselves agencies of evil. Instead of being angry and rebellious all the time over the condition of State and Church, he is full of gratitude "for all the good we have received," and at the same time alert to recognize that larger good which is at the root of the Christian hope. Nor does he let himself fall into the error of glossing over evil or being satisfied with a bad mess.

This level-headed man is the man on whom we pin our faith.

He will be abused, and we who love and follow him will be abused, by those who stand at the two extremes of opinion.

But he is the man who will win out at last, for all the forces of a level-headed universe are working with him.

* *

EAT, DRINK AND BE MERRY

MR. HENRY E. WILLIAMS of Washington, for many years moderator of the Washington church, and a former member of the Board of Trustees of the Universalist General Convention, sends us "the philosophy of life by E. Halderman-Julius, publisher of the little five cent blue books which are having an immense circulation, a significant sign of the times."

What this "philosopher" is teaching is like the following extract from an article in a dollar a year paper:

> This world was a going concern a long time before I showed up, and it took me in and treated me pretty well, giving me a good job that I still enjoy doing. As I didn't make this world I fail to see why I should want to remake it. Millions of years ago this world decided the lines upon which it intended to operate, and, all things considered, it has been doing mighty well. I'm sure I couldn't improve on it. The best happiness lies in taking the world the way a kitten or a pup takes it. Be satisfied if you are dry, warm and fed; yowl if you are cold, hungry and wet. Be friendly with your neighbor pups, but don't try to show them how they may stop being pups. Try everlastingly to get the best things to eat, the finest things to see and feel and wear, the prettiest wrens to cast a longing eye upon. Escape pain, annoyance, boredom, filth. Pups know how. We know, too, but many of us are so humorless that we think we have loftier missions—to remake the world, among other things. I say to you: Let the world just as it is. If there is anything wrong with it the fault is not yours. Enjoy this life while you're here, for you don't know what is in store for you when you quit. I try endlessly to get fun out of life, out of love, out of work, out of everything I do. If papa Jehovah were to give me the power to remake men and women I would not know what to do with them, except that I would ask for more pretty women and more friendly men. I would ask the men to let me alone and take me for what I am. I would ask the women to be everlastingly charming. Then I would go about my business, for I am quite without Messianic delusions. Live to-day—fully and fearlessly, without moralistic compunctions—for to-morrow I die. Get money, beget children, build, create, love, laugh, look around, work, loaf, wander, sleep, think, dream, play with the clouds of imagination, be spontaneous, don't worry, eat well, sleep on a soft, soundly built bed, grow old slowly, look shamelessly into a pretty wren's brown eyes, hop along, skip along, dance along—like pups and kittens lapping up milk and stretching out for an afternoon's long, easy snooze.

This kind of article does all the more damage because it is based on great truths. This is a good universe, life is worth living, God wants us to be happy. It is wrong to be so anxious about the future that we miss the joy of the present. The ultimate responsibility is on the shoulders of the Creator. But on that foundation the writer builds an argument for the worst kind of self-indulgence and selfishness. He denies that "we are laborers together with God" in the sublime task of improving life. He attempts a blow at the noblest forms of service. It is just as well that he goes to such limits, for it makes this article a boomerang. Other writings of this kind, however, less crudely done, instil an insidious poison on the minds of those who do not have age, education or experience enough to discriminate.

* *

THE DIMENSIONS OF METHODISM

THE Board of Foreign Missions of the Methodist Episcopal Church at a meeting in Pittsburg reported 1901 missionaries stationed around the world, 11,000 native preachers and 10,000 native teachers and hospital assistants. In the foreign field, Methodists have over 3,000 church buildings, worth $12,000,000, and over 2,000 parsonages worth $4,000,000. These figures help outline the huge machine the Methodist Church has built up in all parts of the world. That it has done useful work, most competent observers testify.

In common with many Churches, Methodists have had to face a loss of missionary income during the past two years. For the Methodists it amounts to a decrease from $5,350,473 in 1923 to $3,152,962 in 1924. As the laws of the Church forbid appropriations in excess of income, the Board faces what it calls the "most difficult administrative situation in its history."

* *

NOT ANSWERING CRITICISMS

SOME of the thoughtful and discriminating among our readers have asked us what we mean by printing pages of criticisms of our work as editors to which we make no reply.

This is done in no spirit of defiance or bravado. It is part of a clearly defined policy. No one of our editorials or contributions expresses all the truth. Some may fail seriously. Our judgment when working at its best only approximates soundness in choice of articles and in expression of editorial opinion. We print criticisms to keep the balance, to more nearly approximate truth, to strike a higher percentage of fairness.

Generally in the most extreme criticism there is a point that is well taken. Whether we agree or not it is well to have it said. And practically all the letters do something toward illuminating the subject in hand.

We know that we make mistakes, but we are reasonably sure that there is no mistake in this policy of giving our readers full opportunity to criticise us.

The Buffalo Meeting---II

Herbert E. Benton

AND the morning and the evening were the second day, and it is borne in upon me that this World Alliance is helping God Almighty in the task of creating a better world.

I have just come from the great mass meeting that packed Music Hall to the doors. Hundreds were standing, and the vast assemblage surely experienced another Pentecost, for every one heard in the language he could understand, the winsome, thrilling story of peace on earth, good-will among men.

My ears still vibrate to the music of the voice of Harry Emerson Fosdick, sounding the challenge of the prophets' order; and the very soul in me is still strangely moved by the haunting appeal of that glorious vision which I pray I may never lose again.

When he had concluded I remarked to my neighbor, "And down in my little town, Philadelphia, we have a man who says that this man is not worthy to stand in a Presbyterian pulpit."

Still under the spell of the pattern that has been shown me on the heights, I invite readers of the *Leader* to partake of such crumbs from to-day's feast as I am able to gather.

I have listened to ten addresses, and to merely touch upon them all would require more space than the *Leader* can afford.

At the morning session five speakers, one of them Prof. Julius Richter, of the University of Berlin, presented various avenues to World Peace. Dr. Richter spoke of the part played by missions in promoting harmony among men. Dr. William I. Hall, of Swarthmore, stressed the importance of reduction in all forms of armament. The Washington Conference was a step in the right direction and proved that those who said it "couldn't be done" were false prophets. But new methods of destruction demand fresh restriction.

"The church can not remain half pro-war and half pro-peace. Divided against itself it will fall."

"War is worse than hell, for its heaviest miseries fall upon the innocent."

Kirby Page, in discussing "Non-violent Resistance," affirmed, "Coercive forces of every kind must give place to the spirit of God and pacific methods of settling disputes between nations."

He sought to show that the security nations rightly demand can be gained without great armies and navies; and the warm reception given his appeal indicated that he spoke convincingly to many. He reminded us that there are two Japans—a militaristic and a non-militaristic—and the exclusion clause in the immigration bill and our Defense Test Day strengthened the hands of the former. Our best security against attack from Japan lies not in preparation to fight.

Mr. Herbert Sein, a young Mexican studying in this country, speaking on "The Youth Movement," declared that the youth of the world face a civilization organized for war, and they are in revolt against it. Some of his contentions were severely challenged, which brought Dr. Merrill, president of the Federation, to his feet with the assurance that the Alliance offers a free platform and will listen to what any honest man has to say.

Capt. E. T. Pollock, U. S. N., speaking for the military forces of the nation, presented the thesis that our army and navy seek to be agencies for peace and good-will; the visits of our navy to the ports of the world carry assurances of our friendliness.

Perhaps some of his hearers could not quite follow him when he said that in Haiti or San Domingo our marines have been emissaries of peace.

At the afternoon session Sir Henry S. Lunn spoke fervently in support of "The Conference Method of International Relations." One instance he cited must suffice us here. A conference of French, Britons, and Germans was summoned to meet in Brussels. He himself invited a certain German, who replied that his heart was too heavy and he did not feel that he could endure the agony involved in such a meeting. But Sir Henry urged him to forget the past and face the future. So the German came, and later, moved deeply by the Christian brotherliness with which he had been received, said to Sir Henry, "If you had Roentgen rays and could look into my heart you would see such joy as I thought I should never know again."

He who would know the true inwardness of our relations with Latin America should sit at the feet of Dr. Samuel Guy Inman of Columbia, who was introduced as the greatest authority in the United States on this subject. Dispassionately and yet with incisive and convincing logic, buttressed by quotations from official papers, he showed that for weal or woe the United States has imposed its will upon various Latin-American nations.

We now possess one-third of the wealth of the world. We are the world's bankers, and seek enterprises in which our money may be loaned securely.

He queried, "Will the United States be able to resist the temptation that comes with wealth and power, or will it be true to the ideals of the fathers?"

He referred to the protest made by the president of Bolivia because of the conditions attendant upon a loan of $24,000,000, by which the management of the loan is in the hands of a commission of three, two of whom are appointed by the bankers.

"The problem with Latin-America is a spiritual problem. We can not go on putting economic questions first without dire results. Speed up spiritual processes." As a remedy he proposed that further loans should be under control of a concert of powers and not of one nation.

Point to this position was given by the next speaker, Mr. Walter Thomas Layton of England, who in discussing the financial rehabilitation of Austria, under direction of a commission of the League of Nations, declared that such control as that over Austria could not, must not, be entrusted to any one nation, but to a group of nations.

An illuminating side-light upon the sad economic

condition into which Germany had fallen during the decline in the value of the mark was flashed in this incident: Upon his arrival in Berlin one day Mr. Layton took a taxi in which was posted the notice, "Multiply the figures on the meter by 2,000 to determine your fare." The next day the notice read, "Multiply the figures by 3,000." A few days later, "Multiply by 20,000."

The English shilling before the war was about equal to the mark. Before the catastrophic decline of the mark had stopped one shilling was worth a million marks.

But the thrills of the day came this evening. The Geneva Protocol was under discussion by Prof. James Shotwell of Columbia University, called by Dr. Fosdick the father and mother and several of the aunts and uncles of the Protocol, who discussed the meaning of some of its provisions.

Its main features are:

1. A war of aggression is made an international crime.

2. The contracting powers will not be guilty of this crime. The agreement once made is sacred.

3. What is aggression? Refusal to accept peaceful means of settlements provided through courts, arbitration or conciliation.

The Protocol establishes a new principle, that of compulsory arbitration.

Whatever action our country takes it is the duty of every citizen to acquaint himself with this great document.

And then came Dr. Harry Emerson Fosdick with that true message that I would might have been broadcast to every person in this broad land.

"At this time Armistice Day reminds me of something we are tempted to forget—the 10,000,000 soldiers killed; the 13,000,000 civilians who died, the 5,000,000 war widows; the 9,000,000 orphan children; the 10,000,000 refugees, wandering homeless and forlorn.

" 'Lord God of hosts, be with us yet, lest we forget.' Yet, secure, secluded, satisfied, we do forget.

"How many citizens of our nation have even heard of the Protocol?

"There are forty-seven nations in the World Court. We are not. How many American citizens really care?

"There are fifty-four nations in the League. Four-fifths of the population of the world are in the League. We are not. How many really care?

"Isolation still haunts the imagination of America.

"We make our excuses: our distance from the battleground of Europe; our size that demands a long time for new ideas to percolate through to the consciousness of all our people; our heterogeneous population. The English say, 'We are concerned because our sons go to the ends of the earth.' We are concerned because the ends of the earth come to us. Therefore we go forward slowly.

"But however slowly we must go, Isolation is a myth."

I must pass much of that stirring address and come to his soul-challenging cry that "another war is the crash of doom for civilization."

Then he quoted from Winston Churchill that even now great Governments, supposedly Christian nations, are prepared to wage the next war with germs of disease, of pestilence, methodically prepared and deliberately to be launched upon man and beast—"blight to destroy crops, anthrax to slay horses and cattle, plague to poison not armies only, but whole districts."

"Unless some substitute for such warfare is found your sons and daughters whom you are seeking to educate and train will be involved in that awful cataclysm.

"And some of you expect that ministers of Christ will bless that kind of war. We—won't—do—it."

War can be stopped. "It can be done, but not well done without America. O mighty nation, do not wait too long before you put your shoulders to the task of building substitutes for war."

Buffalo, N. Y., Nov. 12.

The Grace and the Glory of Forgiveness

II. Divine Forgiveness

Joseph Henry Crooker

IS there any such thing as forgiveness in the divine government? And if so, on what ground does God forgive man? These are important questions.

It is often asserted that God forgives the sinner only as he believes certain dogmas about Jesus: his virgin birth, his vicarious death, his absolute deity. We are told that Jesus paid our debt and that God will forgive our sins only as we hide behind the cross. And Christians generally in their prayers use the petition: "Forgive us for Jesus' sake."

But there is something better than theological beliefs about Jesus. It is living in the spirit of Jesus. There is something better than escaping the punishment of our sins. It is putting aside the sinful motive. There is something better than having our debts paid. It is living free from debt. Fortunately the old notions are being outgrown, and chiefly for these reasons:

1. The old view of sin as a debt is untrue. It misrepresents the facts of life, being nothing less than a superficial and commercial superstition. This is too clear to need argument.

2. If Jesus by his sufferings settled for our sins, divine forgiveness ceases to exist. If the debt is paid, it can not be forgiven. In the parable of the prodigal, no such "settlement" is described. The father freely forgave his wayward but penitent son. To have introduced into the story such a matter as "debt and settlement" would have destroyed the lesson of the parable. To refuse to forgive our child until he, or some one else, pays the debt of sin is not to forgive

at all. The Christian conscience is slowly but surely reaching this conclusion; and this movement brings the world nearer to the mind of Jesus.

3. The teaching that God forgives only "for Jesus' sake" robs God of real fatherhood, for it leaves no pity or mercy in the divine heart for man as man. No forgiveness except "for Jesus' sake?" Then how forlorn the situation of a majority of mankind! It can not be true that forgiveness is possible to only a fraction of the human race. Neither is forgiveness "for Jesus' sake" true forgiveness. To forgive the sinner we must forgive him for his own sake. The compassion exercised must center on the person forgiven. The only forgiving love that can warm my heart and lift me out of sin is an actual love for me as a sinner, direct as the love which Jesus bestowed upon the enemies who crucified him. And let us remember that Jesus did not then say: I will forgive you if you believe in me as God and accept my atoning blood.

4. It was, indeed, a far better gospel than the dogma of "debt and credit" that Jesus himself taught. His clear, uniform and emphatic teaching was that we are forgiven when we ourselves are forgiving. God's forgiveness of us is wrapped up in our forgiveness of our brother. In the great Prayer this is the supplication, not, "Forgive us for Jesus' sake," but, "Forgive us our trespasses as we forgive those who trespass against us." How strange that millions repeat these words and ignore their teaching! Also, Jesus commanded: First be reconciled to our brother: then offer our gift to God. That is, the love of God comes to us through the love which we show our neighbor. More specifically we are taught, "Forgive and ye shall be forgiven."

The claim is made that, while forgiveness is a beautiful human grace, there is nothing that corresponds to it in the providence of God. Such persons hold that to ascribe forgiveness to God is to make Him "a magnified and imperfect man." They also hold that the teaching of Jesus about the divine forgiveness can not be true because natural laws are unchangeable, so that the consequences of our acts are permanent and can not be set aside.

But may it not be that these critics are confused, both about the true character of forgiveness and the real character of natural laws? What are the laws of Nature? Is it true that the consequence of an act forever paralyzes the actor? The penalty of sin is sure, but the certainty of penalty does not involve eternal incapacity. If I commit a sin that fact does not doom me to sin forever. It is said: We can not escape from the punishment of wrongdoing. Very true. But two other things are true: Forgiveness does not imply escape from punishment, and punishment does not mean eternal damnation. The providence of God is not vindictive but educational.

The whole problem hinges here: Does the punishment of my sin always and necessarily destroy my ability to turn from evil thoughts and actions? It is a fact that the load which sin puts on my heart can not be removed by magic. But it is equally true that, though the load remains, I can take a new road; and as I travel that road, the load will shrink and finally vanish. The law is eternal, but this outgrowth of sin is a part of the law. We can not escape the consequences of wrongdoing, but the tuition of life, leading us out of sin, is a part of the consequence.

My forgiveness of an enemy so changes my heart life that God forgives me. That is, by that act more of His love is let into my heart and by that new life I am able to outgrow sin. The law of life does involve penalty, but it is a law of my being that my new relation to man and God gives me power to outgrow sin, and by that outgrowth leave the penalty behind. An appeal to human experience shows that this is a fundamental law of the human soul.

Let us for a moment make this appeal to the facts of experience. These alone are decisive. The problem is this: If I sin once, must I always sin? If I was cruel yesterday, can I never outgrow the punishment of that cruelty? I hated my neighbor. The penalty of that hate is sure. Nevertheless, I can love him to-day. And in this love is wrapped up the divine forgiveness.

Mr. Emerson wrote truly that the broken thread will surely remain in our web of life as a permanent blemish. But that we broke a thread in our weaving yesterday does not compel us to break threads all the days of our life. It is a fact that we learn by such an experience to be more careful. The blemish remains, but the better work that follows is a part of the law of life. The new capacity gained, with the possibility of better work, is the forgiveness which comes to the penitent and the obedient. The door is kept open so that we may improve and our effort to improve is fostered. And this is the law of evolution: an open way upward and the hospitality to the push upward. There has been progress from lowest organism up to man because Nature forever prompts, recognizes and befriends the upward effort. Coming to the spiritual plane of life, we see that forgiveness is a part of the creative increment, which is fundamental to all existence.

Many people are fond of quoting the lines:

> "The moving finger writes, and, having writ,
> Moves on; nor all your piety nor wit
> Shall lure it back to cancel half a line,
> Nor all your tears wash out a word of it."

But there is no fatalism in this teaching, unless we push it beyond the actual facts of life. Divine forgiveness is perfectly consistent with this statement. What I wrote yesterday is permanently written. Very true. But my hand is free to write better. In fact, the student learns by his mistakes to write better. This freedom to improve makes education possible. The blunder of to-day does not bind us to an eternity of blundering. My tears can not wash out the lie that I wrote last week, but they may wash the sin from my soul and so help me to state the truth to-day. And in the outgrowth of falsehood, the lash of conscience ceases to fall. Nature is hospitable to my efforts and divine forgiveness lies in just this capacity to learn by experience, to conquer evil, and so to put a stop to my heartache and my friend's pain.

It is sometimes said: God can not forgive, because He has no revenge to put aside. It is urged that to think of Him as forgiving is to make God human and imperfect. But in the highest human

forgiveness, as in the case of Jesus, it is not so much the putting away of hatred as freedom from hatred that we have in mind. The two deepest things in forgiveness, both human and divine, are these: Abounding love for the sinner in spite of his sin, and helpfulness to make him a better man. And just these things are essential constituents of a true human life and of the providence of God.

The supreme wisdom of life is in the psalmist's declaration: "God healeth our diseases and forgiveth our sins." The recuperation of my body shows that Nature is hospitable to recovery. Even in my disease no wrath or vengeance is operative. The power to turn from sin, and the welcome, if I so turn: this is the divine forgiveness in the spiritual realm. The deepest truth of life is the fact that God is forever beseeching us and helping us so to turn. Because this is true, we can call Him "Father;" and forgiveness is necessarily implied in "fatherhood."

If I sow evil seed in the soil, the harvest will be evil. And the noxious weeds will remain to plague me and to hinder the better harvest that I may seek. But sun and soil hold no grudge on this account. They will not refuse help, if next year I try the better seed. They will foster that with all their might. This absence of hate and their hospitality to the best are basic factors in the law of Nature.

So too in the kingdom of the spirit. Let no one think it a little thing to sow evil anywhere. The punishment can not be miraculously escaped. But the possibility to do better is permanent. We are not compelled to plant evil to-morrow because we sowed evil yesterday. The penalty of sin is neither paralysis nor annihilation. Inwoven with the suffering is education to better life. Providence does not put us in chains of endless hate and torture when we do wrong. God will be friendly to our better purpose, the possibility of which always abides in the heart of life and love.

It is the Gospel of Jesus that the tenderness in our hearts flows over into us out of the Infinite Heart. Its co-operation with us in our striving for a new and better life is the divine forgiveness. Its operation is as wide as humanity.

Our Prayers Together

Margaret Denton

A DAY SET ASIDE FOR WORSHIP

MEN quite joyfully adventure into far countries, so allured by the promise of the strange and unusual that even the most terrifying hardships and dangers leave them undaunted. Bold as humanity may be where physical prowess is concerned, it is the most timid stay-at-home in the world of ideas. To think necessitates choices, and society has protected itself from the burden of such responsibilities by a far-reaching network of traditions and conventions. One of these comfortable grooves is the idea expressed by the current phrase, "a day set aside for worship."

A brief examination of this idea reveals two very amazing underlying assumptions: first, that the worship of God is separate from our daily routine, and, second, that one day of concentrated worship in seven is a satisfactory ratio. Is it possible to reconcile this conception of worship, isolated and with a definite time limit, with the teachings of Christ?

From Christ's words we gather that true worship to him meant, not a ritualistic adoration of God, but a constant, consecrated effort to understand man's relation to his Heavenly Father. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4 : 24). Our work should be to exalt not God but man, and this is done only as we individually strive unceasingly to do His will.

Such worship does not mean a regulation of observances, but of thoughts. Christ inquired of the Pharisees who were anticipating his unlawful healing on the Sabbath, "Is it lawful to do good on the sabbath, or to do evil? to save life, or to kill? But they held their peace." This silence is significant, since it indicates their refusal to make worship a question of conscience rather than precedent. Although the Pharisees' subjection of spirit to creed, their emphasis on the trivialities of form rather than the quickening spirit, impress us most unfavorably, may we not detect a certain survival of this formalism in our present stress on the Sabbath as a special day of worship? It will be well to remember that true worship, the yearning spirit-ward, is not limited by time or place, but requires man's absolute consecration of thought, purpose and deed.

Saturday, December 6

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Matthew 5 : 3.

Our Father, we pray that we may attain that humility of spirit which comes from the contemplation of Thy infinite abundance, of Thy immeasurable resources of that better and ever-enduring substance. Give us the courage joyfully to recognize our limitations, since we know that the possibilities of growth are endless when we undertake our pilgrimage with a humble heart.

Sunday, December 7

Blessed are the meek: for they shall inherit the earth. Matthew 5 : 5.

May we achieve, O God, that understanding which enables us to work patiently for the attainment of Thy ends. Help us to know that eventually love is always the conqueror of hate, that peace will triumph over warfare, that evil can not resist the powers of good. May we remember that meekness does not mean inaction; a battle must be waged, but our weapons are not the ingenuities of human hatred but the word of truth and the power of God.

Monday, December 8

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Matthew 5 : 6.

We thank Thee, Lord, that we may ask and it will be given us, that we may seek and find, knock and the way will be opened. Help us to understand that good thoughts are prayers which never remain unanswered, and may our desires grow ever more spiritual, finding that inner urge which lifts "man's spiral thought" to Thee.

Tuesday, December 9

Blessed are the merciful: for they shall obtain mercy. Matthew 5 : 7.

We ask Thee, Lord, that we may have enough love in our hearts to be truly merciful. May we plumb human life to its depths not in order to judge but in order to save. Give us the penetration to discern good motives and impulses beneath actions of the most chaotic consequences. May we in thought as well as in deed entertain toward others that same charity and compassion which we all hope will be accorded to our mistakes and blunders.

Wednesday, December 10

Blessed are the pure in heart, for they shall see God. Matthew 5 : 8.

Our heavenly Father, we pray that we may purge our hearts of all that does not reflect Thee. May we not seek spiritual wholeness through seclusion, but let us walk the common highways, overcoming evil, not avoiding it. Grant that, as the stream flows onward toward the sea, so may our increasing purity of thought lead us into ever closer communion with Thy Spirit.

Thursday, December 11

Blessed are the peacemakers: for they shall be called the children of God. Matthew 5 : 9.

O Lord, help us each day to work for the realization of that peace on earth which was heralded so long ago to the watching shepherds on the hills of Judea. Teach us that every good thought which replaces an evil one, every substitution of a good for an unworthy motive, is a direct gain in the struggle for universal peace. May we see clearly that it is only a change in each individual consciousness, wrought by an unceasing effort to reflect more truly that mind which was also in Christ Jesus, that will enable us to hope for peace throughout the world.

Friday, December 12

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Matthew 5 : 10.

Our Father, it is our prayer that we may have the courage to share uncomplainingly the burdens as well as the triumphs of our Master. Having once resolved on our course, may we steadfastly continue on our way, undeterred by criticism and attempted interference. May we never become stubbornly self-righteous, but may we consecrate our lives to the promotion of that good which includes all humanity in its ministrations.

An American Shepherd of the Refugees

Edward H. Cotton

SIX hundred of us were eating a Golden Rule dinner in the grand ball room of the Copley Plaza Hotel, Boston, Mass. The dinner consisted of beef stew, apricots, bread and cocoa, and was precisely the bill of fare used in the orphanages where the Near East Relief is caring for forty thousand children left fatherless and motherless by the war and the equally destructive disasters which followed in its train.

The beef stew was served in pottery bowls made by the children in the orphanage at Jerusalem. The apricots were grown in vineyards tended by orphan boys. The cocoa was served in condensed milk cans to which handles had been welded by other orphans. All of which indicates the practical nature of the Near East program.

Every family in the land is being asked, on Dec. 7, to serve a similar meal, contributing the difference in the cost to similar food for the children of the orphanages.

President Coolidge contributed a letter to the program. The Copley Plaza, which usually asks $600 for its banquet room, offered it free. Most of the food was given by Boston merchants. Pencils with which the guests wrote their checks were given by the manufacturer. Girls from the Junior League served as waitresses. The speakers, including President A. Lawrence Lowell of Harvard University and Henry Morgenthau, former Ambassador to Turkey, contributed the addresses.

Possibly no man is better qualified to speak of conditions as they exist to-day in the regions covered by the Near East Relief than Henry Morgenthau, who the past year has been acting as chairman of the Greek Refugee Committee appointed by the League of Nations. The League entrusted him with $15,000,000 for the rehabilitation of the Greek refugees. He has asked the League for $35,000,000 more, and believes he will receive it. He remarked to me after the dinner:

"The restoration of the Greeks and Armenians who were driven out of Asia Minor following the Smyrna holocaust is a League problem, because the Treaty of Lausanne left to the League supervision of the transfer of populations from Macedonia to Asia Minor and Asia Minor to Greece. With that sum we can satisfactorily settle in new homes the balance of the 1,200,000 transplanted Christians. Not only can we transplant them, we can make them an economic asset to their adopted country."

Acting as rehabilitating agent for more than one million homeless, hungry, demoralized wanderers is a new character for Mr. Morgenthau to play. But he declares he has heartily enjoyed it. He will return to Greece in the near future and complete the work. Interest in the political campaign induced him to come back to this country, for he is vitally interested in the trend of political opinion. He is an idealist of the Woodrow Wilson type, and is convinced that this nation will most quickly fulfil its destiny among the

peoples of the world by realizing the Wilson ideals. For this reason he is an enthusiastic League of Nations man. At the recent assembly of the League, the fifth, he sat on the council, and was present at the meeting of the finance committee.

Mr. Morgenthau is a man of careful dress and precise manner. He is also a person of genial and captivating speech—whether he is speaking to six hundred or to one. His success as an ambassador and a public speaker it is not difficult to solve.

"The people who read the religious papers," I said to him, "wish to know two things, which I think you can tell them as well as any one. They want to know what is being done to-day for the expatriated Greeks and Armenians, and what the League of Nations is actually doing to bring in an era of peace and prosperity."

"It will give me pleasure," he said, "to talk for the influential religious publications.

"This Near East Relief is a great cause. They wished me to come here, show myself, and lend what help I was able to this campaign. Did I make a good speech?" (He asked the question with the satisfied smile of a speaker who knows he has done well.) "I didn't scold them. I wanted to. I wanted to when I compared the comfort and luxury I saw here with the pinched faces and rags of other audiences I have seen. Scolding does no good. You win by persuasion.

"Try to imagine a million and a half people, children, women, and old men, driven into exile. Their factories have been destroyed. Their farms have been ruined, their vineyards cut down. They have been compelled to seek support in an alien land, among people themselves impoverished by the war.

"We must remember that Greece was in the throes of disaster, having lost hundreds by death and imprisonment. Though exhausted, she threw wide the gates. Yet the welcome, cordial as it was, would have utterly failed had not the League of Nations devised a plan. It appointed a rehabilitation committee, made me, an American, chairman, and gave me two votes that I might control the situation.

"Let me say that England showed true nobility of soul in the crisis. Beset with troubles of her own, she made a liberal loan and assumed responsibility for many thousands of orphans.

"When I arrived in Greece I found the refugees scattered all over the country without food or shelter. Athens had set apart her national theater on the Acropolis for their accommodation. The theater was crowded to the highest tier of boxes. It was something of a spectacle to stand on that stage and look out over the thousands of homeless to whom a corner there was the only home they knew.

"They are not beggars. They ask for work. At first work could not be found. Industry was at a standstill in Greece. Instead of taking additional help, factories were discharging the help they had. Conditions have improved, however. Among the refugees were plenty of women who had never known what it meant to do a stroke of work. Yet, now, they gladly toil ten and twelve hours a day at all sorts of drudgery that their children may have bread and shelter. They get on an average thirty cents a day for their labor, but that will support a family.

"Our funds were limited, and we could not meet every application. In fact we were obliged to turn away many more than we could accept. Finally, we determined to take the people by families, as many as we could, make them self-supporting, and a real asset to the country of their adoption. We found where the family was from, what its occupation had been. If the occupation had been fishing, we procured a boat for it. If it had been raising tobacco, we placed it in the tobacco district; if raising raisins, we gave it raisin land. Others who had been merchants in Macedonia and Asia Minor were set up in business in Athens. To-day, thirty per cent of the retail business of that city is in the hands of refugees, because, while the native Athenian is willing to work but eight hours, the refugee gladly works ten and twelve. The beauty of the whole situation is that the refugees are going to redeem exhausted Greece, for they are teaching the old inhabitants to work more intensively. Large areas of land have been assigned to them by the League of Nations, for raising grain. It is entirely possible that in the near future Greece will pass from an import nation to an export nation.

"With regard to the orphans, we are also making them self-sustaining. The orphanages in Greece are all conducted on this principle. The boys and girls are being taught to sew, bind books, raise grapes, erect buildings, and conduct a business. America should take example from England, for England is doing a great deal more in Greece than we are. She is feeding to-day five orphans to our one.

"In 1917 and 1918, we whipped ourselves into a state of exaltation. We have now lapsed back into a self-satisfied state. We have not suffered enough. We are losing our own souls. I wish this company here to-night could hear those orphans sing, see them at work, watch them as they engage in American sports. I believe it is the duty of America to help other nations who are struggling against adverse conditions to come back to normal."

"You are evidently a League of Nations convert," I observed.

"I am just back from the fifth Assembly of the League," he replied. "Despite the tremendous handicap of having to face problems affecting the world without representing all the world—the United States, Germany and Russia not being members—I felt that the delegates were talking to the unrepresented as well as to the represented. Every man who participated in those deliberations realized that the decisions had world-wide effect. The earnestness and sincerity that prevailed convinced visitors and newspapermen that the League had a place in world affairs. Scoffing and fault-finding were conspicuous by their absence.

"Delegates from contending nations sat together. As the debates lengthened, we could see that enmities were being softened, and that the representatives meeting over the council table and at social gatherings were coming to better understandings. A striking illustration of the League's function as a

well-developed organism for exchange of ideas and adjustment of widely different policies and notions, was the work of the six sections. The sections were international in the fullest sense of that term. They dealt with concrete problems. Each of them met once and sometimes twice a day throughout the fortnight of the conference. It was a great thing to see delegates far from the scene of a certain given problem taking active part in the discussion and showing their knowledge of, and interest in, questions that affected them only as it affected international interests in general.

"Frequently the advice and judgment of these disinterested members of the sections were of direct value in arriving at conclusions.

"In the committee meetings, more representative and larger in size than any international deliberative bodies ever assembled before, was a determined spirit of forbearance. It was more than that. It was an anxiety to understand and not antagonize. Each delegate spoke for his government. But each made it plain that he was at Geneva to join in the search for a common road along which all might travel with safety and comfort.

"The Assembly was in earnest. Those with mere platitudes met with no applause and scant attention. But speakers who expressed thought, who evolved constructive ideas, who struck for a high standard of international understanding, commanded close attention. In my judgment, this was deeply significant.

"With reference to the manner in which my report of our activities in Greece was received, let me say that the Council listened with profound sympathy, and showed gratitude that an American had undertaken the service. I had gone over my report with the finance committee first, before presenting it to the Council, because I was asking for $35,000,000 more to complete the work. We sought and received the Council's approval.

"Let me tell you of my personal experience with the finance committee before which I went with my appeal for additional funds. Comprised of able financiers, headed by Sir James Arthur Salter, one of the best executive secretaries I have ever met, it severely cross-examined me for four hours. The members seemed to think of themselves as prosecuting attorneys who had to probe for the real facts. They wished to be convinced of the soundness of my demand, its justice, and the benefit that would accrue to international relations. First and last they thought of themselves as defenders of the League treasury. They would not be committed to a Greek loan, however appealing and deserving, until they saw that the appeal had a sound financial basis, that the money would accomplish its purpose, and that costs and securities had been correctly stated. They took this attitude because they realized that their decision with reference to Greece would affect the fortunes of many other countries needing financial aid. The reputation of the League for sound judgment, reliable decisions, and impartial distribution of justice is a precious asset.

"Personal observation convinces me that, though fifty-two nations are now represented in the councils, the League can not become the world-reconstruction force it may become until Germany, Russia, and the United States are members."

I. Christianity as the Truth of Life

Daniel Evans

WHEN we read some religious or philosophical world-views and life-views, which are quite foreign to our own deeper thinking on the meaning of life, we can not but be profoundly impressed with the importance of our religion as the truth of life. Most of us, if not all of us, have come into possession of Christianity as a precious heritage received from the Christian Church. We do not sufficiently realize how great this heritage is until we read these other world-views and life-ideals, then, by contrast, we discover that Christianity as the truth of life is of the first importance to us.

Foreign travel brings us face to face with different customs, manners, morals, religions; and we learn more of our own customs, manners, morals and religion, by this very contrast. We are forced to raise questions, to weigh and consider. In like manner, also, the profounder experiences of life, in and through the great crises which come sooner or later to all human beings, force upon us questions with respect to the truth of life. Critical experiences compel us to raise ultimate questions. We are driven to ask: What is the meaning of our lives, the significance of events, the reason for our being here or anywhere in the universe, the purpose of the world, the nature and character of the Divine Reality itself? These questions have been asked by all the advanced races, and by all thoughtful persons through the centuries, and perhaps never by more persons than at the present time.

There is a strong, persistent demand by the reason of man for rationality in the universe, and for meaning in human existence, and for value in daily experience. The intelligent person puts questions to the world and hopes for answers; he seeks for order and expects the discovery of it; he has a profound sense of purpose in the vast whole and in the particular events in the great movements of the world, and in the career of races and in individual lives. He does not care to live in a universe that has no meaning. He prays whatever power there is that he be not put to permanent intellectual confusion. As he strives more and more to order his own life, to give it meaning through the realization of noble purposes and the enjoyment of intrinsic values, so he looks out upon the universe and finds a greater order established there, and a movement which spells for him the realization of purpose.

The answers men give to these questions, however, are quite different, and many most inadequate. Some can not find rationality, order, meaning, purpose, value, anywhere, either in the world without or the

world within; some find these only in the world within, but not in the world without. Others find little but not much meaning or purpose or value, and there are times when most of us are in much the same condition of mind. Then we feel like the persons in the Book of Revelation in that amazingly suggestive passage, when there is a vision of the books sealed, unopened and unread, and the cry escapes, "Who will open and read the book for us?" We have the feeling that there must be meaning in this book of life which would explain the purpose and value of our lives, but we are in sore need of some one to open and read the book for us.

Now Christianity comes to us as the truth of life. The first great meaning of Christ's own life is that he is the revealer of the truth of human life. He was the teacher who the disciples felt had the words of life, whom they loved to call the Master. He was their rabbi, and one of them recorded the great saying of Jesus: "I am the Truth."

He was the truth of our human life. As Emerson said, "one man has been true to the human in us." He is the meaning of human life. When we see him we know what man truly is; what his life is meant to be; what the latent potencies in him are; what he is destined to be, in God's own good time, and through His grace, and his own co-operative effort. The truth of human life therefore comes to expression and realization in Christ. In his powers of mind, his attitude toward the world, his experiences of life, his behavior in relation towards men and God, we discover the truth of human nature. We, too, are truly human when we do wrong, go astray, play the fool, harm other human beings. We must look for and find the truth of human life in the life of Jesus and in ourselves at our best. One does not seek nor find the truth of art in a chromo, nor the truth of logic in fallacious argument, nor the truth of citizenship in the patrioteer, nor the truth of morals in the degenerate, nor the truth of life in "high life." The truth of life is the normal, the norm. Jesus' life opens and reads the sealed book. It is the interpretation of the meaning and value of human existence.

But Christianity as the truth of life takes us further than human life. We live our lives, in certain towns or cities and in our own country, but we and all these places and interests are set in the universe. It is not enough to cultivate our own gardens; they all are parts of the earth, and the earth a part of the vast system of the universe. Our minds go careering through these vast regions, and raise the same questions concerning the universe itself as they do concerning human life. Here again, Christianity is the truth for us. Back, through and over and beyond this infinite and eternal stupendous universe there is a power ceaseless in its creative activity, which sustains it all; a mind to whose consciousness all things and persons are present and known; a will that guides, and controls all agencies to the realization of its purposed ends; a heart that loves and suffers, sacrifices and rejoices in all, for all, and through all. The truth of God's being and life is the truth of our own lives at their best raised to their nth power.

Christianity is the truth of life, because it finds purpose, meaning, value, in all human life, and in the universe itself, for both are the creative expressions of the eternal and all-wise God. Human life gets its significance not solely in and through itself, but also because it is the expression of the meaning of the universe itself, and both the universe and human life have their profounder significance in the very mind of God. The truth of God gives the truth of human life a deeper base, a wider range, and an eternal continuance. The importance of this aspect of Christianity as the truth of life becomes the more clear and convincing, the more we realize how profoundly our life-ideal is determined by our world-view.

The value of Christianity as the truth of life is very great. It gives our minds satisfaction. As Dante said, "truth is the good of the intellect." The mind does not seek something beyond truth once it has found it. It has arrived. It finds itself at home. It rests in it. It finds the good that gives it satisfaction. President Wilson told the story of a poor woman to whom Darwin's Origin of Species was loaned who knew nothing of the greatness of Darwin, nor the fame of the book, but as she read it, and saw her own obscure, humble life as a part of the great dramatic movement of the universe, she remarked as she returned the book, "The reading of this book has taken the kick out of me." There was no more complaint nor bitterness in her life. She had found satisfaction in the truth of her life as a part of the evolving universe.

With the experience of satisfaction in the truth comes the serenity of mind. The mind that is at home in the universe has a strange and beautiful sense of calmness, peace, quietness, come to it, which finds expression in the face itself. I recall two faces: the one with forehead deep furrowed with thinking, eyes dimmed with much straining, unrest, and distress written all over it. It was the face of an earnest, honest thinker, but of one who had not found the truth of life that satisfies. The other face is that of a man who has spent his whole long life with the mighty thinkers of philosophy, and with the great poets of literature, and with the major prophets and apostles of the Christian religion, and most of all with Christ, and his strong, rugged face has a wondrous serenity, that impresses and communicates something of its own calmness to the beholder. It is the face of a man who has struggled for and achieved the truth of life. It is not the serenity of blankness, impassiveness, or stupor, the effect of thoughtlessness or the withdrawal of the mind from problems of thought, but the expressive serenity of the thoughtful possession of the truth of life and reality.

Then, too, the person who experiences Christianity as the truth of life receives therefrom inspiration for high and noble endeavor. It issues in action. It makes for the creative life. It gives one something significant to do. The story is told of a poor man who wanted work that he might feed himself and those dependent upon him. He was hired by a neighbor who had him haul stones from one part of a field to another, and when the task was finished, he was told that he should now haul them back again. The man refused. Poor and hungry he might be, and willing and eager to work he was, but he wanted some rational task to do; while he felt he was doing

a useful piece of work, he could labor on with might and main, but the moment he felt there was no purpose in the task and he was accomplishing nothing significant the man in him rebelled. If and when we feel that our lives mean nothing, and that we accomplish nothing, then we lose heart and give up, or rebel against the whole scheme of things. When, however, through Christianity as the truth of life, we find meaning and value in our lives, and in the task given us to do, then we are fired with zeal, we gird up our loins, we work with a will, and with a joy in our heart that escapes through our life in song.

Patriotism That Pays*

Will Irwin

PROBABLY the readers of this periodical understand the true inspiration of anti-Bolshevik propaganda in America and the uses of its by-products. I merely summarize here. When the war was over certain powerful and well-supported societies which had engaged in whipping up "national resistance" found their occupation gone. Happily for them and their professional secretaries, bolshevism had broken loose in Russia. Denunciation of bolshevism, exaggeration of our own imminent peril, appealed strongly to the timid old ladies and gentlemen whose funds had supported these organizations. And the pack was off, on the trail of the Reds. They had difficulty in scratching up enough actual American Communists and Bolsheviki to make a respectable straw man. But by patching out the list with all persons holding views which differed from those of Henry Cabot Lodge, these societies made a splendid showing of national peril. Mr. Ralph Easley of the National Civic Federation repeated that bolshevism, anarchism, socialism, pacifism, the British Labor Party, and so-called liberalism were the same thing, until even he grew weary. This process had splendid practical uses, at first almost unperceived. By tagging all forward-looking opinions and movements with the Red label you discredited them in a body. It seemed a sharp weapon to fight strikes, the closed shop, municipal ownership, the child-labor amendment, and all such "unconstitutional" frills. Before this campaign was over, pillars of the stock exchange together with uninstructed and impressionable citizens of the back country believed in their souls that all these fancy ideas had their origin in the brain of Trotzky.

Then Brigadier-General Fries of the Chemical Warfare Service put a cap-stone on this structure, and opened up new vistas for the professional patriot. In Washington Fries is known as the Junker of the army. Long ago he had proved to the satisfaction of all stockholders in chemical companies that poison-gas warfare is humane, beneficent! "Little jail breaks, little strikes, and little lynchings, in themselves, are of little importance," he wrote once, "but if back of the United States Government there is not sufficient force to quell these little disturbances we might get a conflict of internal war that would overturn the Government." His inclusion of jail breaks, strikes, and lynchings in the same category illuminates the profound clarity of the gallant general's social views. And speaking one day at a public luncheon, General Fries revealed a startling fact. He had it on incontrovertible proof—the word of a woman in California—that the National Council for Prevention of War was financed, inspired, directed, from Moscow.

This organization is a kind of holding company for all peace societies in the United States. Among its vice-chairmen were at the time President Lowell of Harvard University, President Hibben of Princeton, and William Allen White. Mrs. Gifford Pinchot, wife of the Governor of Pennsylvania, served on the Executive Committee. Startling charges these! Yet upon any timid person who had kept up with the literature of his favorite anti-Bolshevik society burst a great light. Had not the presidents of Harvard and Princeton permitted Reds, advocating or expounding such dangerous measures as municipal ownership and the British Labor Party, to address the students? Had not William Allen White shown a complaisant interest in the scheme of that invidious Pink, Woodrow Wilson, to barter away our national sovereignty at Paris? As for Gifford Pinchot, some of his political vagaries and assaults on property—such as his socialistic conservation policy, foiled before it was too late by the right-minded Secretary Fall—now stood explained. For years he had been listening to the counsels of a Bolshevik wife! Unhappily for this campaign, certain persons of high station saw Secretary of War Weeks about the matter, and the Secretary somewhat reluctantly silenced General Fries. Silenced him officially, that is. He may no longer bawl his opinions from the front door, but he may, as will presently appear, whisper them out of the window.

Here was new and magnificent bunk to put new pep into the campaign! Long before this the professional secretaries of these societies had educated most of their members to believe that pacifism—which means in their language any doctrine looking toward the possible abolition of war—is exactly the same thing as bolshevism. General Fries gave these opinions a kind of official approval. The pack was off again, on the trail of the Red pacifists.

None pursued more valiantly than the American Defense Society; its four years of running down industrial Bolshevists was but training for this more congenial task. This society and its soul-mate, the National Security League, sprang into existence during the preparedness agitation which preceded our entry into the war. After we entered, they served as scourges to lash up the war spirit and as centers of volunteer spy-hunting. Both, sharp on the armistice, overhauled plants which had been making sausage of pacifists, pro-Germans, and conscientious objectors, to make mince-meat out of Reds and Pinks. The

*The substance of an article which appeared in the *Nation*, reprinted by special permission.

Security League, very active in 1919-1920, has seemed of late rather lax toward its duties.

But the American Defense Society has been on the job night and day, unrelenting in its pursuit, sleepless in its vigilance. While in circular letters it offers to make itself for a fee of five dollars a year the agent of the private citizen in the fight against bolshevism and Red radicalism, its real backer and angel is Elon H. Hooker, the multi-millionaire who recently entered the Muscle Shoals bidding against Henry Ford. Mr. Hooker is one of our greatest chemical manufacturers. . . . He, however, merely gives his benediction, his name, and his money, for three years ago he made a great discovery. One day the late R. M. Whitney, a newspaper man, got access to William J. Burns' "Red file" in the Department of Justice. I have reason to believe that this file is more than a trifle inaccurate. It is a "privileged" record, not supposed to stand the merciless light of publicity. Perhaps, therefore, Mr. Burns's flat-feet may be pardoned if, knowing on which side their bread was buttered, they touched things up a bit. From this and other similar sources Mr. Whitney wrote his masterpiece, "The Reds in America." The *Boston Transcript* performed its first sensational act in a century of conservative respectability by publishing this work in full. In the Back Bay and Beacon Hill regions it scored a mad, riotous success. It had all the thrills of an old-fashioned dime novel, and much of a dime novel's literary style. The Back Bay trembled as it read, fascinated. And in this work Mr. Whitney showed himself a pioneer of thought. Long before General Fries he "discovered" the "sinister connection between Russian bolshevism and American pacifism." Americans agitating for universal peace, he declared again and again, were only playing into the hands of Moscow—breaking down our national resistance against Red conquest. Mr. Hooker reads the *Transcript*. He was delighted, transported. He caused "The Reds in America" to be printed as a pamphlet; and its author got a permanent job at once as leader in the American Defense Society's White Crusade.

"The radicals, it was learned," said Mr. Whitney in one of his pamphlets, ". . . . working through pacifist and religious organizations and backed by an adequate radical fund, were desperately trying to cut down military preparedness to a point where no opposition could be offered the Reds when the time came for their armed revolution against the United States." That is the text for Mr. Whitney's subsequent activities.

Of course, this campaign had its sympathizers in the Government; now and then Mr. Whitney got more than passive support from the constituted authorities. I have mentioned his access to the "Red file" in the Department of Justice under the Daugherty-Burns *regime*. Last year, it would seem, the War Department helped a bit.

Paxton Hibben, captain in the U. S. Reserves, conducted during the Russian famine a relief organization in rivalry with that of Secretary Hoover and somewhat more closely allied to the Soviet Government. Also, he has urged resumption of trade relations with Moscow. "The Reds in America," as published by Mr. Whitney in the *Boston Transcript*, attacked him with special energy and virulence. Hibben sued the *Transcript* for libel. Shortly after that Secretary of War Weeks haled him before a board of reserve officers with a view to canceling his commission. "Captain Hibben has been charged with holding beliefs favorable to the enemies of the United States Government," said the Secretary in a statement to the press; ". . . . these charges are to the effect that while serving in the Russian relief he had expressed himself in terms friendly to the Soviet Government as interpreted by the State Department." While we do not recognize Russia, we certainly are not at war with her; but in his phrase "enemies of the United States Government," Secretary Weeks seems to have declared hostilities on his own account. In the course of the trial, a curious fact appeared. The Intelligence Department folder on Captain Hibben and the statements in the *Transcript* were almost identical in content—"even to two purely imaginary points," writes the captain.

The notion that all peace movements in the United States were a conscious part of the Moscow plot seemed ridiculous enough when General Fries first broached it. Those newspapers which noticed his statement at all merely scoffed and gibed. But reiteration is the soul of successful advertising. By harping on this string, Mr. Whitney and his associates cast discredit here and there on the peace sentiment of the country. They had long viewed with alarm the spread of "pacifist foolishness" among our women. For example, the League of Women Voters, with an exceptionally intelligent membership of two million, had made world peace and international co-operation the livest issue on their program. Scenting danger, Mr. Whitney swung into action with a pamphlet on "pacifist" women. Among six million or more, he discovered about fifty with a background which could fairly be called "radical"—as the American Defense Society defines radicalism. At about this same period, the militarists among our army officers broke loose again from the tolerant control of Secretary Weeks. Brigadier-General A. J. Bowley, addressing the Columbus, Ohio, Chamber of Commerce, exposed the details of the "bolshevist plot" against our national security. First asking the reporters to keep his remarks out of print, he averred solemnly that Frederick J. Libby, secretary of the National Council for Prevention of War, had been educated by Bolsheviki in Moscow for the purpose of leading the social revolution in America, that he had taught communism in a Pennsylvania college, that his every move was directed from the Third International. Warming up to his subject, the general alleged that S. E. Nicholson, Mr. Libby's friend and close associate in peace work, figured as sub-villain in the plot. Mr. Libby and Mr. Nicholson, he informed Columbus, took turn and turn about in Washington and Moscow, the one getting instructions from the soviets and the other putting them into operation. And the worst of it is that the general seemed to believe what he said.

Now as a matter of cold truth, Mr. Libby holds no strong political views except his overwhelming conviction that war should be abolished by international agreement. Certainly he is not a Communist

—not the "reddest of the Reds," as General Bowley called him. And he was never in Russia in his life. At about the period of General Bowley's address, Mr. Nicholson was just visiting Moscow for the first time—as head of a Quaker reconstruction unit. A hide-bound, hard-shell Indiana Republican, the close political friend of Senator Jim Watson, he testifies with pride that he has never even scratched the party ticket except on the liquor issue. But misstatement of this kind always has its temporary effect; members of the League of Women Voters say that the general made many converts in Columbus.

Secretly, the Gas Warfare Service had already wriggled back into the game. The agent, this time, was not General Fries, but his librarian, Miss Lucia B. Maxwell. At some time in 1923, she compiled a sort of patriotic poster—a curious document, difficult of description and impossible of reproduction. In the circles which she and Mr. Whitney frequent, it is called "The Spider Web Chart." At its top shines the legend, "The Socialist and Pacifist Movement in America is an absolutely Fundamental and Integral Part of International Socialism (Lusk report, page 11) 11)." Down its center, in neat typewritten boxes, runs a list of women's societies active in the cause of peace, including the Y. W. C. A., the W. C. T. U., and the National Council of Jewish Women. In corresponding boxes on both sides stretch the names of twenty-one American women suspected of radicalism in its various degrees, together with their "records." The name of each woman in the list, and the name of that society which she is "tainting," are joined by a straight line. Similar lines run from the societies to the head of the chart where like accusing figures they point at two names—Frederick J. Libby, mentioned before, and Mrs. Maud Wood Park, chairman of the League of Women Voters. They—it is made graphically to appear—are head and front of the "socialist-pacifist plot." I have shown already where Mr. Libby stands. To any one who knows Mrs. Park, the accusation of Red radicalism is just funny.

. . . . . .

It all seems a little futile to me. But I bow to expert knowledge; the piece must draw, or such skilled showmen would have taken it off long ago. Perhaps this late, hysterical activity in laying to Bolshevik Moscow all the ills that afflict political or financial privilege is a case of cashing in before the game closes down. For Russia is settling back from her Bolshevik jag to a more or less orderly socialized republic. She is resuming production, preparing to develop enormous resources. Soon we shall have to trade with her or pay the penalty in loss of foreign commerce. By that time, certain gentlemen now most afraid of Bolshevism will find it convenient to alter their views. And it will not be diplomatic to cast aspersions on Russia's past.

Meantime, what is an American Bolsehvik? From the clear wisdom of childhood comes the answer. Gifford Pinchot's son, aged eight, quarreled with a little girl. "She's a Bolshevik!" he told his mother. "Why do you call her that?" asked Mrs. Pinchot. "Because I don't like her," replied Pinchot, Jr.

Mothers-at-Law

Mrs. Arnold S. Yantis*

ONE evening in September our door bell rang and two of the Republican political leaders in our state came in, as I supposed, for a chat with my husband.

I sat down with my sewing, prepared to listen to a discussion of political affairs. To my great surprise and dismay they turned to me, and asked permission to file my name as candidate for the House of Representatives in our State Legislature.

"But," I exclaimed, "how could I, a housekeeper doing my own work, and a minister's wife, possibly do anything like that!"

They reminded me of how long and hard many of us had worked to open these doors to women, and how necessary it was for women to take advantage of their new opportunities. To my surprise both my husband and my daughter sided with them and said, "Oh yes, do, mother. If you can win in the primaries and get the election we will see that you have time to go."

While they were talking, many things flashed into my mind. I thought of the work just started in our state to eradicate bovine tuberculosis. After seven years of hard work through our State Federation of Women's Clubs, and in other ways, for pure milk and for meat inspection, we women had accomplished very little. Tubercular milk and beef are being sold every day in our state.

I thought of several cases of injustice, even cruelty, which had come to my knowledge through my husband's pastoral work, to little children born out of wedlock. Perhaps the time had come for mothers to go themselves to the legislature and try to win, through legislation, justice for these children.

I thought of our many divorces in this state, where divorce is granted for fourteen different causes, and of the large number of young couples who had come to our home to be married without the knowledge of their parents. Some of them were girls of sixteen and boys of eighteen, full of excitement, restlessness, and a desire for adventure. They were just at the age when they most needed safeguarding.

I thought of our high infant mortality in this state. We have a hundred towns where there is no resident physician or nurse. We have many mothers working in our mills who have no prenatal care, and often improper obstetrical care, who can not nurse their babies because they must work. Under the Sheppard-Towner act we had already started, in a small way, to aid these mothers. I knew that we could save the lives of many babies if we could get our state to appropriate about $8,000 to meet the Federal appropriation for this purpose.

*Mrs. Yantis is the wife of the Rev. A. S. Yantis, pastor of the Universalist Church at Manchester, N. H.

Is there any woman in the world who would not be thrilled by the thought that she might do something to help save the lives of babies? I turned to our callers and said, "Yes, you may file my name."

On a bright cold winter day, Jan. 4, I went up the steps of the State House at Concord, with my credentials in my hand, a duly elected member of the House of Representatives. I entered Representatives Hall with an escort of four hundred strange men, who did not seem to see me at all. Presently the other two women members entered together, and I introduced myself to the lady from Portsmouth, Mrs. Caldwell, the mother of four children, and to the lady from Raymond, Mrs. Bartlett, grandmother of eight.

Did we settle down to talk about tax reform or the forty-eight hour bill? The lady from Raymond was so hoarse from campaigning she could hardly speak aloud, but she began at once to call me Effie. The lady from Portsmouth said, "We never can tell whether our hats are straight, or our noses powdered, for there's not a mirror anywhere, but I'm going to see that we have one." (A few days later a mirror appeared on the side of our locker, the first one, I am sure, ever seen in that lobby.)

My first thrilling experience was introducing two bills into the legislature, the first two bills, I believe, ever introduced there by a woman. One was a joint resolution for the Sheppard-Towner appropriation. The other was a bill to raise the age of consent two years in this state. A few days later I introduced a bill to give rights and a status to children born out of wedlock.

Our next thrill was our committee appointments. The House was Democratic, so I was much gratified to be placed on so important a committee as the Public Health. I was also placed on the State Library Committee. Mrs. Caldwell was put on the Education Committee, while Mrs. Bartlett received the greatest honor of all. She was made chairman of the Public Health Committee, of which I was elected clerk.

Then real work began, and we were often so busy we went without lunch altogether.

Our Public Health Committee was one of the most active in the House until the last few weeks of the session. There were upon it, besides Mrs. Bartlett and myself, thirteen men—all earnest and conscientious. If they felt any resentment because the chairman and clerk of the committee were women, they were much too courteous to show it.

We worked hard, but we also had our fun. There was one man in the House who was to it what the old-time jester was to the king's court—except that this man did not mean to be funny. Every day he made speeches, which were always received with roars of laughter. He introduced many bills—always promptly killed in committee. One of these required every one to have eight hours' sleep every night. One made it a state's prison offense to put on new wall paper without removing all the old.

One morning when the House was unusually noisy a very young member arose and said: "I have never been in a place like this before. Mr. Speaker, please tell me what 'previous question' means." His question was drowned in an uproar of laughter. Many of us also felt we had "never been in a place like this before."

We women found our club training stood us in good stead, in understanding parliamentary forms and usages. It was not difficult to follow the work of the House, as it went on from day to day, or to take our part in it.

I had been told that my bill to give rights to the illegitimate child would never pass the House. With the help of the chairman of the Judiciary Committee, who redrafted the bill, it did pass the House, but was killed in the Senate. I think we might have got it through the Senate, if it had not been for the very bitter and determined opposition of one of the senators on the committee to which it was referred. He called it a Bolshevik bill, and said we women were trying to force Russian government on the state!

My bill to raise the age of consent in marriage two years passed the Public Health Committee, but when it was reported into the House the chairman of the Judiciary Committee moved that it be laid on the table. Grasping at a straw, I moved that it be taken from the table and referred to the Judiciary Committee. The chairman of this committee afterward became a friend to the bill and helped me to get it through the House and later through the Senate.

It was signed by the Governor and is now a law in New Hampshire, thereby dashing to earth the hopes of young eloping lovers, according to newspaper reports. But I am happy in the gratitude of many parents.

Our great fight came over the Shepherd-Towner bill. The opposition was strong and bitter and determined. Many of the forces which in the past opposed suffrage opposed it. A group of men fought it on the grounds of unconstitutionality and states' rights. They objected to Federal aid for maternity and infancy work, but not for the eradication of insect pests or the twenty other projects for which we accept it. A group of doctors opposed the bill, declaring that it interfered with their rights. I am sorry to say some women opposed it on the grounds of old-fashioned modesty, saying also that it was not practical.

But the opposition which was most difficult to meet was an insidious whispering campaign which was carried on in the House and to some extent in the Senate, that the Sheppard-Towner bill was a birth-control measure. This false propaganda we met by giving it the utmost publicity in our newspapers. In the end it helped swing sentiment our way.

Mrs. Bartlett and I made our maiden speeches in the House for this bill.

After many weeks of strenuous work we finally got the resolution through the Public Health Committee, through the Appropriations Committee, and through the House. Then we found we had only nine Senators in favor of the bill. Our efforts during the last week of the Legislature were concentrated on the Senate. We had a splendid public hearing before the Senate, but our enemies were all there, too, with their speakers. We used every argument we had, and all the influence possible from the clubs, from the folks at home, and from the party leaders, upon those hard-hearted Senators.

On the last day of the Legislature the Senate voted on the bill. There were twenty votes for the bill, and five against it. Our long, hard fight was ended. Not ours alone, but the fight of the women of the state of New Hampshire, for there were only a few in the group which opposed it. Hundreds of women had helped us through letters, resolutions, petitions, and talks at the hearings.

My message to the women of America is this: We need you in our state legislatures and in other public work. It does not mean you must neglect your home. Home must be the center of a true woman's life, but it need not be the boundary. We could not get meat inspection in this state because there were more farmers and butchers in the House than housekeepers and mothers.

We could not change our divorce laws because the men were too busy deciding upon the length of brook trout which could be taken from our streams, and the size of the bounty on wildcats, to work out new divorce laws.

Women, through the years, have been the home makers, the conservers of human life. We need the viewpoint of the housekeeper, the nurse, the mother, in our political life.

And women need the larger vision, the broader viewpoint, the poise, which they will get in this larger field of service, especially through friendly contact with those who do not think as they do. We have a great deal to learn from the men. We must learn to see both sides of a question.

Matthew Arnold once said, "If ever the world sees a time when women shall come together purely and simply for the benefit and good of mankind, it will be a power such as the world has never known."—*The Woman Citizen.*

Correspondence

AN EX-PRISONER ASKS

To the Editor of the Universalst Leader:

Your issue of Oct. 25 was very fine. Most issues of the *Leader* are. I especially enjoyed the editorial on "Prison Sunday" and "Our Universalist Fathers." I am an ex-prisoner—never mind the crime—and have been trying to live it down for ten years, and what I want to know is, can't some of your ministers or writers, Dr. Hall, or Dr. Perkins, or Dr. Roblin, or Dr. Fisher, or Dr. Gay, some one or several of them, give a sermon in your paper on the theme, "Have We a Gospel for the Sinner?"

I read the *Leader* at all times, but rarely hear a Universalist minister preach.

As ex-prisoners do not relish seeing their names in print, I shall call myself,

John Smith.

* * *

A NEW YORK LAWYER ON THE WAY TO PROGRESS

To the Editor of the Universalist Leader:

In the recoil from that ugly theory of "natural depravity," how long must the Church follow that *ignis fatuus* sometimes called the millennium, or the condition when the race will have become more Christ-like by inheritance or evolution? Why can it not come to face the truth that, while it may erect buildings that may last for a thousand years, the spirit must be quickened in each generation? That it never can do more than to-day's work, with the certainty that to-morrow the same work must be done again? That the signpost may be made intelligible to to-day's travelers, but their children who come that way will be endowed with no inherent ability to read the signs or even to recognize the pointer?

The laws of human nature are as constant as other natural laws, and their reactions are just as dependable. How to apply these laws is being discovered from day to day, and that learning may be preserved for those who are taught to hear and heed; but no one has yet found a way of changing any of those laws; su h a thing would mean chaos.

How futile for the Church to attempt to stick a pin down here or there, and say: From this point on there shall be no more of this or that or the other thing—for example, no more war. It is more reasonable to teach the rules by which human nature can be kept in the right channels, guided to beneficent ends; to teach that to-day, to-morrow and to-morrow, with the sure knowledge that that work will not be complete until there is no new generation to teach, and that only so far as those rules are learned will error, including war, be avoided.

Importuning people or peoples to "sign" something is putting the emphasis in the wrong place, a waste of time and energy. In all agreements the paper writing is not the thing; the thing is the understanding and accord, the writing but a memorandum, and frequently an imperfect one, leading to irritation and dispute in consequence of the ever-present party who insists upon the letter rather than the spirit of an agreement. It is the will to do that carries on. The promise to do purports to be the evidence of the will to do, and without the will the promise is almost worthless.

Denunciation of war is open to the same criticism. The effort should be, not to ban war to promote Christianity, but to seek to extend Christian principles, the fruits of which bring about peace.

And the proposition that "war is a denial of the basic principles of the Fatherhood of God and the Brotherhood of Man," like many general statements, is not entirely true. Some of the implications are wholly false. War generally is the result of an act or the culmination of a series of acts which may properly be described as such denial; but to stress the single thought of the vice of war in itself is to "organize an inspiration into an institution and to degrade rapture into ritual, with a loss that is inevitable and appalling" (with apologies to Dr. Joseph Fort Newton), and to leave out of view the wrongs which are the causes of war.

There is no call upon the Church to teach men to save their skins. If instinct will not do that, then it is hopeless. There is nothing in the teachings of

Jesus to help along that line. On the contrary, true religion makes the soldier invincible in a righteous cause, and to tell him that he is denying the fatherhood of God in doing his duty is wickedly cruel. Tell him to help spread the gospel of good-will, so that he may not have to fight.

The promulgation of such slogans as "War is the denial of the fatherhood of God," etc., and similar formulae, has induced multitudes of young people to adopt them as embodying the substance of the matter, not recognizing them as superficial. And this is leading to serious and widespread error. It may well be that circumstances may arise where war will be the only means by which it is humanly possible to end for the time those acts which are truly denials of the fatherhood of God and brotherhood of man, and such a condition may come through the diversion of thought from the spirit to institutions, agreements, statutes—scraps of paper.

Wilbur F. Earp.

Advertising Our Faith

I. FROM HERBERT FRANK MOULTON

We need not go very far back in time to find ourselves face to face with this affirmation, "Oh, merchants and ministers who advertise are sort of P. T. Barnums in trade and religion."

But times have changed. The old ways of doing things have changed and new ways of doing things are here. The merchant who advertises is no longer regarded a P. T. Barnum in trade. To-day the world is saying to the merchant, "You may know the things you have in your store, but we will not know unless you tell us by advertising."

Right here we are reminded of what Mark Twain once wrote, as an editor of a Missouri paper, to a superstitious subscriber, who wrote to him saying that he had found a spider in his paper, and asking whether this was a sign of good luck. Mark Twain replied: "Finding a spider in your paper was neither good luck nor bad luck for you. The spider was merely looking over our paper to see which merchant is not advertising so that he can go to that store, spin his web across the door, and lead a life of undisturbed peace ever afterward."

To-day the live merchant gives Mark Twain's spider no chance to spin a web across his store door.

The old saying, "It pays to advertise," is no joke. Take up any newspaper or magazine and in the advertisements you will find proof that the saying is no joke, but a real fact in the business life of the world.

The church has perhaps been slow to catch the spirit of the live, pushing, advertising business man.

Unfortunately the church is very conservative. We have heard it said, "Advertising is not dignified for the church and religion." But some churches standing on this dignity have gone to the graveyard of dead churches, and, we fear, other churches, trying to preserve this so called "dignity," or "good taste," as some prefer to speak of it, have one foot already in the grave and the other slipping in.

If it is wise for a merchant to tell the public what he has in his store by advertising, why should not a church tell us what it has in religious thinking and in religious activities? The business man often in these days has his "advertising specialist," who writes the advertising for his firm. Some have talents for this kind of work and they command big positions and salaries.

Recently, one of the largest religious denominations in America has employed a "publicity agent." He is featuring the work of the denomination; he is telling the ministers and churches of his denomination how to feature their local work.

To-day, in most church convention programs, "Publicity" is a theme discussed by some one of experience. The church is waking up.

And so a writer says, "Practically the whole Church to-day confesses with united voice its faith in advertising as an efficient agency in the spread of religion." We are told that merchants who are alive to the best kinds of business advertising always have special feature sales, that is to say, they feature some one thing for the day or for a certain hour of the day; often these things are sold at cost. Such advertising attracts attention; people look for it in the newspapers, they are interested and get the habit of going to such sales. The merchant gets the reputation through these feature sales of wanting the people's trade. A feature sale—pushing one thing once a week with good newspaper advertising to tell people about it—is one of the best ways to build up a popular store.

It is in feature work and feature publicity that many a church fails. What one thing does the church ever push? The church too often does not know what ought to be pushed, or when it ought to be pushed, or how to push it. A man who made soap and shaving cream and several kinds of toilet articles was featuring in his advertisements shaving cream. One day a man said to him, "Will, what are you pushing now? You are always pushing something." "Read my advertisement," said he, "and you will see I am pushing my new shaving cream."

What is the church pushing? Ask the minister and he will say, "Oh, the same old sort—nothing special." The people of the church too often are featuring nothing special, they are pushing no one thing.

Many churches of the more up-to-date sort are using quarter sheets of local newspapers to feature their work; they push weekly some one thing, they talk it up in their printed publicity, their bulletin boards advertise it.

The church—like the store—should run weekly newspaper advertising, and a big bulletin board is a necessity.

In London a few weeks ago the International Advertising Association held a meeting of several days and forty-two countries were represented. All phases of advertising were discussed, and the results of this conference will be carried to forty-two nations.

To-day the advertising bills of these nations run into millions. Often the advertising of one business firm runs into hundreds of thousands. Advertising, secular or religious, is no longer an experiment, it has passed the experimental stage.

No merchant can prosper without it. Think of W. L. Douglas, who died recently. He began pegging shoes at seven years of age. He worked himself up into the manufacturing shoe business. Early in his business he had the vision of the value of printers' ink and, as a writer says, "he was more or less of a pioneer in the use of advertising space on a large scale." His advertising enlarged his business and his business brought to him prosperity, riches, name and fame.

Mr. Douglas was a Univeralist. If his religion had received the advertising that the "Douglas shoe" received, it would be better known and understood to-day. Universalism needs greater publicity. The local Universalist church needs more advertising of its creed and work. Paid for newspaper advertising is as good for the church as it is for the store. Take up your newspaper or magazine and here is an advertisement of "baking powder," or a "vacuum sweeper," or a "beauty lotion," or a "stump puller," or an "automobile." But do you find an advertisement of any religion? If by chance you do find an advertisement of religion or a church, it reminds one of the comment of Longfellow, after hearing a minister preach, "I could not tell what he was driving at, except that he seemed desirous not to offend the congregation." Much church and religious advertising begins nowhere and ends nowhere.

We sometimes wish that church people would stop reading

the Bible and other books for a week, and read only the advertising of our best newspapers and magazines, and then perhaps they would get awake to a like need of publicity for the church and religion. If the church is a worth-while institution and if religion is a need of humanity, why not give to the church and religion the very best publicity that can be had? It will be an investment that will yield the best of dividends for God's kingdom, the Golden Rule of the Christ and the up-lift of humanity, our human kind in moral and spiritual ways. Let us have more and better publicity for the church and religion.

Fort Plain, N. Y.

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II FROM H. H. NILES

It seems to me that the General Convention should make arrangements for a clearing-house of publicity methods, where our ministers could obtain ideas that would make their own advertising more effective. This committion should be placed upon the mailing-list of every parish in the denomination. It should assemble and classify the best of the publicity material received by it, in order that it might render service to our ministers.

This commission might function after this manner:

The Rev. John Jones, a recent graduate from the theological school, is desirous of making Rally Day a success. He has read all of the books available on Church Publicity and has found practically nothing to assist him. The commission having just been organized, he writes for ideas. He might receive a reply such as this:

"It is a very commendable thing for you to be eager to make Rally Day a success. We agree with you that you must so advertise your services as not to weaken or cheapen the church. For your specific need: The Church of the Redeemer of Minneapolis sent out a letter last Rally Day telling the people of the events to be held during Rally Week, Sept. 28-Oct. 5. The events to which attention was called were the service of worship on Sunday with Dr. Shutter's sermon on 'A Review of Our Faith,' the church school, the Buchanan Bible Class, the Y. P. C. U., the Rally Dinner, the State Convention. This is a very interesting letter which makes one feel that he would be doing himself an injustice if he should fail to attend every meeting.

"Among the sentences that stand out are these: 'Give your ministers fresh courage and the inspiration of your presence.' 'Come and hear again what your church stands for and what it is trying to do.' 'Mrs. Buchanan is the best Bible teacher in the Northwest and you can not afford to miss her lessons.' Of especial interest in this letter is the paragraph calling attention to the meeting of the State Convention. We do not make enough of such gatherings. Aside from a perfunctory notice from the pulpit the activities of our conventions are seldom brought to the attention of the people. If we are going to build up a strong Universalist Church, we must create a Universalist consciousness. And one way to do that is to keep our people informed about our state and national gatherings.

"Last Rally Day, the Rev. Weston Atwood Cate of Woodstock, Vermont, made good use of the material on the card sent out by Dr. Lowe. In a space one column wide by six inches long he inserted the following in his local paper:

RALLY

Every time you stay away from church you give your minister a chill. But when you are there he gets a thrill.

Now is the Time

to rally for a year of active service in the church.

Let us see you at service next Sunday at 10.30.

Sunday school following

Bible Lands & Map-making

The North Chapel

(Universalist)

Where You Always Find a Welcome

"Notice that invitation at the end. We note that Mr. Cate uses that in all of his advertising. How refreshing it is after the over-worked—You Are Welcome! If you make use of that or a similar phrase of course you will see to it that the people really do find that welcome."

Or a minister writes in for ideas concerning the publication of a parish paper. He might receive a letter like this:

"In response to your request for information concerning a monthly paper. The best that we have seen lately is one issued at Peoria, Ill. It is a twenty page magazine called 'The Builder—a Magazine of Applied Religion.' It is chuck full of good ideas. We are sending you a copy of it in this mail. We especially call your attention to the announcement of the services and sermons. It seems to us to be very good. Who wouldn't be on tip-toe to hear this sermon, Sunday, June 15, 'Haunted Souls?' 'Over every soul there could be placed this inscription, "This House is Haunted." In this excursion we are to hunt down the ghosts and visit the dark caverns in the most wonderful and most mysterious land—the Soul of Man. Ghosts indeed! Real ones!'

"We are sending a number of parish papers in this mail, including one issued at Harold Haynes' church and one published by Isaac Smith's. You will find them all very helpful."

Or to a minister writing in about signs and sign-boards the commission could furnish information about how William W. Rose keeps the people acquainted with what his church is doing by means of a sign-board upon which may be read several inscriptions. He has a sign six by eight feet on the side of the church that calls attention to his services.

Or whenever any church does something new and original that is worth-while, how beneficial it would be if all of the ministers could be informed concerning it. I have in mind a very interesting and profitable piece of publicity which the Church of the Redeemer is doing in Minneapolis under the direction of Dr. Shutter. This is a series of folders describing the records and achievements of the church as well as the contributions which it has made to the city of Minneapolis. The title of the series is "Do You Know?"

In addition to such help as could be furnished in this manner the commission might prepare an exhibit to be placed at every convention and ministers' meeting. Such an exhibit should contain the best of the material gathered. From it the ministers could gain ideas for programs, folders, cards, newspaper space, etc., which would enable them to do even better work.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Sun and Moon

I went down to the Sea in a Ship, and I sailed from a town named Boston, and went down into the innermost parts of the Ship and Slept. And the daughter of the daughter of Keturah was with me.

And we wakened early in the morning, and we arose and blessed God for the good night's rest, and we went on deck. And the Ship was entering East River from Long Island Sound. And the Rising Sun was a Great Red Ball ahead, over the port bow, while the Moon that had passed the full but was yet large was going down astern.

And we beheld the Glorious Panorama of the Boats and the Bridges and the Water and the Shore and the Changing Lights and the Morning Mist, and we remembered that they who dwell on the South side of Long Island hear the Sea and they who dwell on the North side see the Sound.

And I said, Little Girl, take care of the Sun and the Moon, and keep them where they are while I go down and pack our Bags.

And when I came back, lo, the ship had changed its direction, and the Sun was astern and the Moon was over the Starboard Bow.

And I said, My Little Girl, I did leave thee to watch the Sun and the Moon, and now, see what thou hast done. For while I was gone, they became misplaced, and each is nigh unto where the other was.

And she said, Oh, Grandpa, I could not help it! For I tried my best to keep them in the right places, and it hath never been this way with them before! But the Sun just would not keep

ahead, and got farther and farther behind, and now, we are getting nearer and nearer to the moon every minute, and I know not what to do about it!

And I told her that the Sun was doing its duty all right, and the Moon also was on the job, but that the ship was changing its course with the Channel, and we should not assume too great responsibility for the behavior of the Heavenly Bodies when they were off on a Pick-Nick with us in this fashion, for they liked a little frolick as well as we.

And in due time we came ashore. And I explained it all unto the daughter of the daughter of Keturah, how easy it is for us to suppose that Times have Changed, whereas Times change not, but we change. And I told her it was no duty of ours in this Flowing Stream of life to stay anchored and keep ever in one Puddle, but that it were better for us to keep our course right than to try to do the Joshua stunt, or to reverse it by asking Astronomy to step on the Gas.

And I remembered the Green Sailor, whom the captain told to hold the ship's bow in the direction of the North Star, and who went to sleep, and called unto the Captain to come on deck and pick out another Star, For, said he, I have sailed past that one. There be some Pole Stars of Righteousness that remain fixed, and it is not good for any man to think that he hath gotten so Progressive that he hath sailed past them.

* * *

WHERE GOD DRAWS A CROWD

"Don't push! Stand back there! Back!" the usher ordered firmly, evidently accustomed to handling crowds. This didn't happen at a popular play nor at a political rally nor at a prize-fight. It happened and it happens every Sunday *at a church!* At the First Presbyterian Church on Fifth Avenue in New York the gentleman behind me was treading on my heels and the old lady on my left was sticking her elbow into my ribs and the girl on my right was leaning heavily upon me, because we and hundreds of others who jammed the church vestibule and overflowed on the sidewalk wanted to hear a man talk, not about Presbyterianism, but about religion. The man was Dr. Harry Emerson Fosdick, the leading Modernist in this country, about whose head, once immersed in a Baptist pool, a storm has been raging in the Presbyterian denomination, a pulpit of which he has been occupying by invitation for several years. The crowd in which I was one had been standing outside the church for forty-five minutes waiting for admission. You have to if you hope to get a seat or even standing room.

It was a unique experience for me. A center rush on a church door in order to get standing room inside isn't done in Rolly, N. C., nor in many other places that I know of. Men and women, young and old, were crowding and shoving to hear about God from an honest and spiritual man unterrified by dogma. What's behind this phenomenon? That's easy—the man has something to say, something vital and in tune with his times, something unabashed by science or psychology, something real about Reality, something impressive and powerful. He has the living bread with which to feed the multitude, and many of the multitude, cramped by dogma, starved by the stone of convention, wearied by outworn tradition, are hungry for it. So Sunday after Sunday they fall over each other to get it.

There is no moss on Dr. Fosdick and neither—which would be much worse—is he the ecclesiastical booster. "Organization" and "pep" are not the watchwords of his ministry. The publicity he gets is not of his seeking. He gets into the papers because, unfortunately, it is front page news when a clergyman is such a power. But he doesn't try to "sell" God.

Most interesting, interesting man! He is not attractive looking at all. And neither, strange to say, is he personally magnetic—at least he wasn't to me. How shall I describe him? What is the secret of his influence? I think it lies in the impression of power that he gives, sheer spiritual power. This power vibrates in his whole bearing and especially in his remarkable compelling voice. It is so great that it obscures the merely personal and makes the man appear an unobstructed channel for that "transcendent Otherness." Dr. Fosdick is convinced of the truth of what he is saying. You can't doubt it. His manner, his gestures—unusually forceful through restraint—his tone all declare, "This is the Way. Walk ye in it."

That service at the First Presbyterian Church in New York was an interesting denominational hodge-podge—a Baptist minister in a gown preaching in a Presbyterian church at a service strongly suggestive of Anglicanism. I understand that one of Dr. Fosdick's aims is to loosen the bonds of sectarianism. He certainly does it.

He preached on "He that ruleth his spirit is better than he that taketh a city." Oh, he was fine! What an oasis! When shall we ever learn that religion can't stand still, that it is dynamic or nothing, that the spiritual life in an evolving material world is itself in evolution, that God is *alive!—News and Observer (Spartanburg, S. C.).*

* * *

THE AGNOSTIC'S MIRACLE

On the day before he died Jesus Christ performed the agnostic's miracle. Tucked away in a single sentence of the Gospel according to St. Luke, there lies the record of the supreme deed of the Man of Nazareth. And yet the text is never celebrated in sermons, because in this act Jesus showed that his love for mankind was wholly a thing of instinct. He demanded no bargain of belief. He required no toll of faith.

"And he touched his ear," says the story, "and healed him."

It was the servant of the high priest who stood before Jesus bleeding. He had come with others to capture Christ and deliver him to the executioners. John names the man as Malchus. The sword of Simon Peter severed the ear of his enemy, but Jesus "touched his ear and healed him."

I think that none of the other miracles is in this mood. The leper cried out, "Lord, if thou wilt, thou canst make me clean." To the centurion Christ said, "I have not found so great faith, no, not in Israel." The thief on the cross asked for mercy.

But Malchus laid no faith at the feet of Jesus. This servant of the high priest was under orders to carry out an unfriendly deed, and did so. There is no record that Malchus became at that moment, or ever, a follower of Christ. Nor does it seem that Christ made any attempt to convert him. It was enough for Jesus that a man stood before him suffering and bleeding. Impulsively, out of natural kindliness and courtesy, Christ stopped the blood and pain. And there is irony in the fact that we know him as the Man of Sorrows who came to cleanse the world from the sin of suffering.

Churches have founded their theologies by casting out the miracle of Malchus. The theologians have stressed the importance of man's faith in Jesus Christ. They have not been able to attain the flaming concept of Jesus Christ's faith in man.

And to the fundamentalist, all those of dim and uncodified belief are materialists. I think it is more imaginative to say, "I don't know." A man may well reject the Deity of the denominations because he is too small. Infinity does not need the reassurance of belief.

We have been told that the faith of man can move mountains, but what are these tiny flecks upon the surface of an earth in a universe? Not one of us can toss his faith high enough to make a magic ropeway up to God. In the end we must all stand inadequate by faith and deed, but ready for the hand of Christ because we bleed and suffer.—*Heywood Broun, in New York World.*

* * *

NEITHER

She: "Who's that fraternity brother of yours from Chicago?"

He: "You mean Smith?"

She: "No."

He: "Brown?"

She: "No."

He: "Brown?"

She: "I said 'no!' "

He: "Well, there's two Browns. I thought it might be the other one."—*Brown Jug.*

Understanding Our World

The British Election and Its Lessons

The fight is over. The Unionists have won by a triumphant majority. The Liberal Party has been ground to powder between the millstones of Labor and Unionism. That was, unfortunately, bound to be the case, since the party in effect adopted a non-pact policy. Labor was not merely merciless to Liberalism; it was positively malignant wherever it had the chance. The Unionists, knowing as they did that they would get better anti-Socialist results than could their local and temporary semi-allies, had often to be ruthless in spite of themselves. The net result is that Mr. MacDonald and his colleagues must leave office as soon as Parliament assembles, and Mr. Baldwin and his friends will take their place. It is a firm and a clear decision. The electors felt that what they wanted could be obtained only by a plain non-vote-splitting fight, and they acted accordingly. Since sweeping the country meant sweeping away the Liberals, the sacrifice had to be made.

The election affords clear proof of how anti-Socialistic and anti-Revolutionary the British people are. Socialism withers at their touch.

The plebiscitary results of the election are even more astonishing than those that concern representation in the Commons. When the total votes cast are added up it is seen that the electors have rejected Socialism by a huge majority. That is no surprise to us. It is only part of that overwhelming case for the introduction of the poll of the people, or referendum, which we have urged on the Unionist Party as the true democratic safeguard, and shall continue to urge until we get it. At present the Unionist leaders seem content to *know* that the will of the majority is dead against Socialism. With a negligence almost amounting to crime they make no effort to insure that the will of the majority shall prevail in action. People tolerate with fatuous complacency a representative system which rejects all safeguards against minority rule. Yet the accidents of three-cornered fights, or of the mal-distribution of voting power—accidents against which there are no appeals and no safeguards—may at any time allow a minority at the polls to obtain an all-powerful majority in the Commons! In such a case the Constitution as at present organized can give a Parliamentary majority based on a minority of votes a power so absolute that they could extend their term of office, squander the resources of the nation, destroy the national defenses, and embroil the empire in ruin, without there being any legal or non-revolutionary method of preventing those unspeakable evils.

If we are not to fit the car-of-state with a safety control gear, at any rate we may regard the decision of the electors as a mandate to sweep up the loose dynamite at present left handy for the use of the Socialists, and so free ourselves from the danger of explosion. There are not enough property-owners, especially of landowners and houseowners and national and local debt holders, for the country to be safe. Therefore, we must increase *ownership* by every legitimate means. The man divorced from ownership, the true proletarian—the citizen whose one possession is *proles* or offspring—is Socialism's opportunity. Let us see to it that he, like his more fortunate fellows, has a ticket in life's lottery and may dream, like the capitalist of narrow means, the dreams of success. There is nothing easier than to get a moral and political dividend in this matter of ownership.

Yet the matter is one habitually avoided by our so-called leaders and guides. They seem afraid to proclaim that property and ownership are the vantage-ground of Freedom.

Having dealt with the non-owning and the disinherited citizen and swept his grievances away as cleanly as human nature will allow, let us ruthlessly apply the broom of common sense to sweeping away the Poor Law—that disreputable, cynical, demoralizing, pauperizing remnant of Tudor Socialism with which we are encumbered. Remember that if we do not kill the Poor Law—rates 30 shillings in the pound, and indiscriminate outdoor relief at 2 pounds a week—it will kill us. As it happens, we can kill the Poor Law in a way which will be very popular with the workers, though not with the Labor caucuses. Universal contributory, "all-in" insurance is ready to our hand.

Next, let us kill unemployment of the employable, as we can by the extirpation of deflation, *i. e.*, the artificial contraction and desiccation of the media of exchange. We want no inflation of credit. We want only to see the benefits of credit extended. Men can have a credit extended to them based upon their capacity to use a business brain. Why should not credit be similarly extended to a man or a group of men on bodily capacity and skill? Finally, why should we not boldly assert wherever we have for good or ill set up Socialistic instruments—*i. e.*, in the roads, in the post-office in all its many functions, and in certain kinds of transport—that we mean to make them function for all they are worth?

Our King Demos has said he does not want Socialism. That is good, but this does not mean that we can go comfortably off to sleep and practise "nobility and tranquillity" carried to the point of stagnation. We have got to use our victory as well as win it, if we are not to prove unprofitable servants.—*J. St. Loe Strachey, in London Spectator.*

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There is an excellent prospect now that with a more stable Government ahead there will be a real revival of trade. May it come, and may it come quickly! Confidence and a settled feeling can work miracles. We have written in our first leading article about the lessons of the election, and here we will only say that we devoutly hope that the Unionists will never forget that they must be a constructive party. Let no Unionist ever forget that if Unionism becomes associated with a policy of reaction, or even of standing still, there will be a swing of the pendulum to the other extreme in two or three years, and a Socialist Government will be spoken of as the only alternative.

We particularly regret the defeat of Mr. Asquith. Among the other defeated Liberals were Mr. Masterman, Mrs. Wintringham, Mr. Pringle, General Seely, and Dr. Macnamara. We regret also the disappearanc of Mr. E. D. Simon, whose fresh mind will be greatly missed. Among the defeated Ministers were Miss Bondfield, Mr. Leach, Mr. Frank Hodges and Mr. F. W. Jowett. Mr. Churchill was returned by a large majority. The combined Anti-Socialist vote is overwhelming.—*London Spectator.*

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Eight months ago, when Mr. MacDonald succeeded to power amid general good-will, he had in his hands the opportunity of initiating a long period of useful and progressive legislation. All he had to do was to recognize that in the circumstances Socialistic proposals were out of the question, and to accept the proffered co-operation of the Liberal Party, which could have helped him, in consultation, with a wealth of that administrative experience in which his own Government was painfully lacking. It would have been generously given. But it was spurned; and the only important measure of domestic reform for which the Labor Party can claim credit was Mr. Wheatley's highly unsatisfactory Housing Act, which would have been unworkable if it had not been reconstructed by sixty-five Liberal amendments. Mr. MacDonald preferred to devote his brief tenure of power to an attempt to discredit and undermine the Liberal Party rather to the pushing forward of reform. Wrecking rather than construction was his main objective. He has his reward. Henceforward, co-operation between the Liberal Party and the Labor Party has been made impossible, at any rate until the latter completely changes its spirit and methods.—*The Weekly Westminster.*

Home and Children

TO-MORROW

You always say "To-morrow"—"To-morrow" you will live;
But that "To-morrow," prithee, say when will it arrive?
How far is't off? Where is it now? Where shall I go to find it?
In Afric's jungles lies it hid? Do polar icebergs bind it?
It's ever coming, never here; its years beat Nestor's hollow!
This wondrous thing, to call it mine, I'd give my every dollar!
Why man! to-day's too late to live—the wise is who began
To live his life with yesterday, e'en with its rising sun!

Martial, the Epigrammatist.

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THREE BOYS WHO WALKED FORTY MILES

A Near East Story

THREE small Armenian boys stood outside the orphanage gate in the cold morning. The older held the two younger protectingly by the hand. He was not much larger himself, though his ragged suit was that of a man. It was a suit long since worn out, but still hanging bravely together and hunched up around his waist with odd bits of string and rope. The two little fellows could boast of even less, and their small bare arms and legs were blue with cold.

In a moment Mr. Fisher, the young Near East Relief director, was at the door. He had seen small boys waiting there before. It always took all of this man's courage to face them.

"There is no room in the American School," he began at once, then added quickly, "Where did you come from?"

A look of surprise came over his face at the name. It was forty miles away.

"How did you come so far?" he ejaculated, though he really need not have asked.

"We walked," all three spoke together.

And they looked it, covered with heavy dust from their small round heads to their grimy bare feet.

"It is hard to find things to eat in the fields now that winter is coming," the older boy explained simply, "and we want to go to school and grow up real Armenians." He drew himself up with a pull at the baggy old trousers.

"You are brothers? What is your name?" Mr. Fisher laid his hand on one of the small brown heads.

The answer, "Meshach, sir," could leave no doubt in the mind of any one who knew Armenia, as to the names of the other two. They must be Shadrach, older, and Abednego, younger—named for those three Hebrew lads who chose the fiery furnace rather than go back on what they knew was true. Armenians love to honor those three brave young men and many Armenian parents give these names to their boys.

The American worker knew Armenia. He knew, too, what being true had cost many an Armenian youth. He turned into the orphanage heavy at heart, with those awful words with which he had to send the three away still ringing in his ears, "No room!"

But the next day they were there again, waiting patiently since some early hour, when Mr. Fisher found them.

Was there anything they could do in the school so they might stay and earn their way? Shadrach, the big brother, had asked.

No, the boys all worked. They made their own shoes and cups and benches; they even raised the vegetables in the school garden. All the girls baked and made clothes and knit socks and everybody took care of the little tots like one big family. What was there left to do? Mr. Fisher could think of nothing.

The little eager faces were quite downcast when the boys were turned away again. The director's reply was very firm, but his mind was not so. Over and over he turned the question, "How can we make places for Shadrach, Meshach and Abednego?"

Inside the orphanage Mr. Fisher passed the crowded class-rooms. The dining-room was being used as one, and the other was also the boys' sleeping hall where the bed mats were all rolled up and piled away. Only half of the boys and girls were studying; the others were working. A few small children were down in the courtyard playing. He stopped beside the window watching. Two of the boys were fighting; others looked on, but one stepped up. He was one of the boy marshals. Mr. Fisher could not hear, but a few words seemed enough to settle the affair. No doubt the boy had told them that to fight each other was not being true Armenians.

A thought flashed into the mind of the young American. In the big orphanage the children had self-government. They would decide about Shadrach, Meshach and Abednego. It was crowded now and there was no money for additions, but perhaps they could double up a little more, if the persistent, hungry little fellows would return. It had been so hard the last time, he simply couldn't take the responsibility of turning them away again.

The next morning the American teacher went to the gate. They had not knocked this time at all, but they were there, hanging around in the hope of some chance turning up. This time they did not ask to be allowed to come in, except as eyes can ask.

"Wait a minute," said Mr. Fisher and ran back to the assembly room where every one had gathered for morning prayers. The school understood the story well. They too knew what it was to hunt for food—to hunt for rags and bits of string to tie around themselves in the cold. One hand went up, and then another.

"We'll share our bed," called out some one.

"One of them can have some of my soup," sang out another.

"I will make a dress," a small girl offered. She forgot for the moment that orphanage boys did not wear dresses, but her big dark eyes glowed with earnestness.

So it was decided.

When the three little Armenian boys came in, all the school was on its feet, singing. For vim and vigor there never was such singing as comes from the throats of Armenian boys. To-day it was loud

and strong, for they were heartily welcoming the newcomers.

"It's great fun to share," thought the orphanage director. He knew that if Shadrach, Meshach and Abednego were to stay it was not enough for the small orphans to share so generously, but he said to himself confidently, as he watched the lusty singers, "I believe that other boys in the world will share too when they hear of Shadrach, Meshach and Abednego and their long walk to school."—*Agnes Wilson Osborne.*

* * *

THE RADIO CRAZE

I have gone and done it. After resisting for over two years I have joined the Grand Army of Pop-Eared Radio Bugs. I couldn't help it. A fellow came to the house the other night and set up a little mahogany box with four or five electric light bulbs in it. He put it on a table in my sun porch. I thought it was a fireless cooker and that he was going to bake a shad or sumpin, but he took a little piece of copper wire, stretched it from the box to the corner of my garage and the first thing I knew both of my ears were full of speeches, tenor solos, organ recitals, band concerts, prizefight returns and bedtime stories from Chicago and points west.

Inside a half hour the sun porch was filled with air shipments of aerial entertainment from the Western States and in another hour or so so much stuff from Montreal, Detroit, Cleveland, Washington, etc., poured in that it overflowed into the living and dining rooms. Mine is only a six room house and it seemed for a time it couldn't hold all the junk that came in over the wire.

The whole house got jammed with songs, stories, jokes and band concerts in no time and I couldn't walk from one room into another without tripping over a speech on radish culture from Providence, R. I., barking my shins against a quartet selection from Pittsburgh, Pa., or getting struck smack across the ears by a saxophone outrage thrown clear from Galveston, Texas. That's a long way to hurl a saxophone number, but it was in good condition when it landed.

I had never paid much attention to the radio before as I just looked on it as something that kept goofy young men off the streets nights and gave married couples in the suburbs something to do besides fight from supper time to midnight. Consequently stepping into my house and hearing a lot of gay dogs in Chicago, Detroit, Newark, Schenectady, etc., chinning away as if they was in their own home rather knocked me dizzy. And they was so friendly about it! A fellow with a deep bass voice that gave me a pain all over was saying, "Now dear friends, I know you will like the next number I have prepared for you. I am very glad to have you all with me again this evening. Stand by while Miss Norah Haddock, the Glue Works Contralto, renders 'All for Love.' "

He seemed pretty familiar toward me for a fellow I had never met, but he continued to be very chatty with us all and I realized later that perfect strangers in Oshkosh and Soupbone Center make themselves perfectly at home with you over the radio and don't think none the less of you.

Well, anyhow, it baffled me how all these voices and instruments could come hurling across the United States and drop right at my feet just by means of about ten cents worth of copper wire. I was inclined to think there was a trick to it, but the agent explained that when a man stood up in the town hall in Salt Lake City and threw a talk on pants pressing through the air it flew across country, landed against that dime's worth of wire and leaped right into my ears in good order, no matter whether he aimed it at me or not. The same talk could hit tens of thousands of other wires *en route* and act the same way, he said. How any voice could bump smack into so many wires and still get through in good repair was a mystery to me, but he explained it all scientifically and it is now as clear as duck soup to me.

By the end of the evening I had bought the radio set and paid the first nine dollars down. I hadn't had it twelve hours before I was neglecting my supper to try to get Havana, Honolulu and Hongkong.—*New York Sun.*

* * *

BUTCHERING THE BIBLE

It is a strange thing that people will persist in trying to rewrite the English Bible, not to make a more accurate translation, but to improve its literary qualities, by "simplifying" it, or "popularizing" it, or something of that sort. Invariably such efforts end in failure. We can not recall a single such production that lives, or that deserves to live, as a piece of literature. Yet not a year passes without an addition to the melancholy list.

Last year we had a much-touted new version of the New Testament, which we were told put the work into the familiar language of to-day, instead of the half-archaic speech of Stuart times. How this was done a single average example of the changes will show. "Whence should we have so much bread in the wilderness?" was transmogrified into "Where can we get bread enough in this solitude?" Of course, "wilderness," in the King James version, is a far more familiar word to apply to a desert place, than the "solitude" which the Biblical rewrite man substituted for it. Yet to say "solitude" instead of "wilderness" was putting the narrative into "a simple, modern style of English, understandable to the average American reader!"

Now comes an English production, in which the Old Testament is "written in the language of the day." Here is a specimen: The verse in the authorized version which reads, "So David dwelt in the fort and called it the city of David" is changed into "David took up his residence in the stronghold; he called it David's-burg." Now, if the verbose, flabby and snobbish "took up his residence" is more the "language of the day" than the terse, explicit "dwelt," then so much the worse for the language of the day. To say that to substitute "stronghold" for "fort" is to "cut adrift from archaic words" is simply silly. And as for "David's-burg" instead of "city of David"—at least let us be devoutly thankful that it was not made "Davidsville."

We shall examine this engaging work further. Probably we shall find "Thou shalt not kill" transformed into "You are enjoined not to commit manslaughter." Wouldn't that be putting it into the language of the day? And that obscure, archaic passage which runs "God said, Let there be light; and there was light"—surely it should be simplified and popularized, thus: "The Divine Being directed that the universe, as it then existed, should be illuminated: whereupon a widespread effulgence prevailed."

Simplicity and popularity are what is wanted. To that end, never use a word of one syllable where one of three or four can be employed, and never express an idea in a single word if you can see a chance to ring in four or five. That's the way to butcher our masterpieces of literature, so as to bring them down to the level of the advertisement writers of to-day.—*Washington Post.*

* * *

MURDER BY MOTOR

Congratulations! Some protection may be afforded to human life, after a while, against murder by motor.

Within four weeks past, half a score of magistrates have treated motor-murder cases just as they would treat gun-murder cases.

One judge says that a drunken motorist is a homicidal maniac.

Another judge says that he would as lief turn a drug-fiend gunman loose in children's playgrounds as permit a whiskey-sodden driver to range the crowded streets of a city.

And still another judge says that if his own wife were killed with an axe by a creature crazed by whiskey, he would demand the vengeance of the law; and that he will equally impose the vengeance of the law upon any booze lunatic who assassinates with a motor-car.

Congratulations! Maybe we can reduce the motor slaughter from 12,000 a year to 10,000.—*Christian Statesman.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Christianity as Social Force

International Christian Movements. By Charles S. McFarland. Fleming H. Revell Company. $1.75.

The Story of Copec. By Edward Shillito. Longmans, Green & Company, $1.25.

Christianity and the Race Problem. By J. H. Oldham. George H. Doran Company. $2.25.

The Gift of Black Folk. By W. E. B. DuBois. The Stratford Company. $2.00.

The social gospel may or may not be losing ground, but it has its fruit in the constantly growing interest of the Church in the world's problems. Religiously-minded people are no longer content with saving either their own souls or other people's. To the eradication of social evils the Church has set itself, not exclusively but as an inevitable corollary of the faith that is in it. And no longer is there any idea that these problems can be solved by formulae, whatever their origin. Churchmen are recognizing that only by study can solutions be discovered, but into that study they are introducing an element of devotion to the welfare of mankind that concentrates it and multiplies its worth. Both heat and light characterize the new work of the Churches.

The stand which many Churches now take toward war is a force with which reckoning must be made, but there are other channels through which Christian men and women are exerting their influence for permanent peace. These Dr. Macfarland has summarized in his volume on "International Christian Movements." World-wide councils, missionary enterprises, denominational organizations that transcend national borders, national organizations that stand for friendship, organizations for service and relief, are listed. Their number and strength is surprising. Dr. MacFarland recounts the activities of each, quoting extensively from reports and other official documents. The effect upon the reader is distinctly encouraging.

From England comes an account of the noteworthy work which Copec is doing. The *Leader* contained some descriptions of the Conference on Christian Politics, Economics and Citizenship when it was in session. Mention has also been made of the twelve volumes in which the reports of the various committees of Copec are contained. Rev. Edward Shillito, known to many in this country as the English correspondent of the *Christian Century*, was requested by the conference to write a brief report of the sessions. "Christian Citizenship" describes the beginnings of Copec, mentioning the Christian Socialists, the Christian Social Union, and other forerunners of Copec. The method of Copec, that of science, has proceeded through observation and experimentation to a quest for solution of the day's crucial problems. Each report represents the most careful investigation and thought.

Fundamental and the key to all else the conference placed an understanding of the will of God and a desire to obey it: "We believe that it is only the God-possessed and the God-inspired who can rightly and radically reform themselves and the world." This note runs through all the reports. Education, leisure, housing, sex, occupy the attention of the conference. The treatment of criminals, international relationships, Christianity and war, industry and property, have their share of consideration. Disagreements arise of course, but every effort is made to agree as far as possible and thereafter to disagree in peace and understanding. Finally there is the report on the Church and its social functions, a masterly statement of the case for the Church as social force.

The little book skillfully condenses the material of the bulky reports so that results appear and to some extent methods. It indicates the help that may be drawn from the reports themselves. It demonstrates the strength of the Church when it is armed with all the tools of modern science and fortified with the spirit of Christ.

From England also comes a remarkable example of Christian scholarship, a volume on the race problem that is sound from every point of view. Refreshingly sound it is when compared with the works of those who have been preaching Nordic supremacy in this country. Mr. Oldham has proved that the race problem can be handled without either hysteria or sentimentality.

A historical survey occupies the first part of the book, immediately followed by a statement of the Christian view. Mr. Oldham is aware that we can not go to the teachings of Jesus for detailed instruction, but he finds three points which distinguish the Christian approach: the kingdom of God as man's primary interest, the worth of every soul, and the service of one's fellow men.

In this spirit he advances to the problem. First he demonstrates that racial antagonism is not inborn, and attributes it to economic and political causes, to differences in temperament and character, or differences in civilization, and to the sense of superiority on the one hand and inferiority on the other. In an able summary of modern biological theories he states the importance of race, and then proceeds to show that that importance is not so great as is often maintained. Likewise he admits that inequality is a real fact, but he refutes those who would put inequality on a racial basis. Moreover, he sees underlying inequalities the essential fact of equality before God. The danger of disregarding either inequalities or equality he would stress. The weakness of a civilization which for any reason whatsoever denies justice to any people is evident. "A policy of domination, repression, violence and force can not be substituted for the appeal to reason and justice in one sphere without its reacting on the attitude and behavior of men."

The discussion of imperial ethics leads the author to conclude that the more advanced races have an obligation to the less advanced, and that backward countries must be administered solely for the benefit of their inhabitants. These contentions he illustrates by considering the case of India. Here, as in the question of immigration which he next discusses, he gives due consideration to all the interests involved. He recognizes as valid the demand for security on the part of those people who fear immigration, but he insists that all sense of superiority and all prejudice must be eradicated. He makes the suggestion that if members of a certain nation are to be excluded from a country, those who are allowed to enter, such as students and travelers, should be treated with every courtesy and those who are now in the country given full rights of citizenship.

In discussing social equality he finds many of the prejudices unjustified and says, "The Christian spirit, which is essentially missionary and inclusive, can never reconcile itself to any barriers which separate man from man." Political equality he unhesitatingly demands, for he believes that the only possible discrimination must be on a basis of capacity, and capacity is not distributed on racial lines. For the solution of the difficult problem of population he can propose only a new spirit which is willing to consider broad social needs.

After an account of the guiding principles to be held, Mr. Oldham makes some practical suggestions: the conversion of our own minds, knowledge and thought, racial co-operation, the forming of a sound public opinion on racial matters, and the making known of the Christian gospel. The book ends with a plea for "the universal community of the loyal." A more scholarly and withal a more truly Christian book would be hard to find. It sets a high standard for all endeavors to solve our social problems in a Christian manner.

Pertinent to our discussion not only because it illustrates many of Mr. Oldham's contentions but also because it represents the contribution of an arm of a great faith, Mr. DuBois's volume, "The Gift of Black Folk," records many little known contributions of the negro to Amer-

(*Continued on page* 30)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

W. U. M. S. OF NEW YORK STATE

The 30th Annual Convention of the W. U. M. S. of New York State was held in the First Universalist Church, Rochester, Wednesday, Oct. 8, the president, Mrs. Maud Harmon Reed, presiding.

Rev. Julia M. Tobey of Central Square conducted the devotional services.

The reports of the corresponding secretary and treasurer stated that the receipts had exceeded those of any other year, and congratulated all of the Circles for their splendid co-operation. By drawing on the state treasury for small amounts, New York has been able to pay in full its obligations to the W. N. M. A., for which we are justly proud. Besides quotas, we give each year a scholarship to Camp Hill, contribute to Dr. Jordan's school at Suffolk, Va., and support a girl in the Blackmer Home.

There are now twenty-three Circles with a membership of 669, besides thirty-one members-at-large and twenty-eight life members, four of which were added this past year, making a total enrollment of 728. There are seven Clara Barton Guilds with a membership of 116.

Resolutions were passed deploring the tendencies toward religious and racial hatreds existing at present, and calling upon the members of the W. U. M. S. of New York to make a definite stand for observance of the law by voting for candidates who will enforce all laws, and especially the 18th Amendment, also a resolution recommending the study of the causes of war and how they may be counteracted.

It was voted to make the Clara Barton Guild Superintendent a member of the State Board and to so amend the Constitution at the next State Convention.

Rev. Hazel I. Kirk addressed the Convention in the afternoon on "Japan's Need and Our Opportunity." The personal touch received from one who knows so well the conditions in Japan gives us an interest in our work which otherwise would not be possible.

Greetings from Mrs. Ethel M. Allen, president of the W. N. M. A., were read, and we were delighted to have with us, as a representative of the National Association, Miss Jennie Lois Ellis of Philadelphia, who spoke of the value of the literature which the National Association is distributing, and also told of the work in North Carolina. Mrs. Nellie B. Alvord of Potsdam conducted a school of methods, outlining the study books on China and giving many interesting suggestions as to different ways of presenting the subject.

We accepted with deep regret the resignation of our president, Mrs. Reed, who has served on the New York State Board in one capacity or another for eighteen years. The Convention made her a life member in token of their love.

Officers were elected as follows: President, Mrs. Alice T. Walker, Rochester; vice-president, Mrs. Lila E. Stevenson, Watertown; corresponding secretary, Mrs. Fanny M. McGonegal, Rochester; recording secretary, Mrs. Edith W. Johnson, Canandaigua; treasurer, Mrs. Ethel C. Vande Walker, Dexter. Trustees: Mrs. Nellie B. Alvord, Potsdam, Mrs. Maud H. Reed, Watertown.

Edith W. Johnson

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

A DOLLAR AND TWENTY CENTS A WEEK

These girls at Hill Top, Sidon, receive plain, wholesome food from the Near East Relief, the average expense of which is but seventeen cents a day. They are sufficiently nourished to grow, to study and to do a large amount of work. Altogether the Near East Relief gives complete care to fifty-five thousand such orphans and partial care to as many more.

ON GOING VISITING

Friendly visiting is one of the joys of all field workers. To go with the president of the General Sunday School Association for a study of the Pilgrim Sunday school in Dorchester was indeed a double joy.

Superintendent Arthur H. Merritt, generalissimo in charge, expert organizer and business administrator, has the faculty of enlisting the interest and loyalty of all who come to his school. Behind him is a record of fifteen years' work as superintendent of the school.

And what a school it is—this Pilgrim Sunday school! Overcrowded, yes—for the available space is far too small for the average attendance of almost five hundred. Yet what a remarkable sight it is to witness teachers and pupils having a class consciousness under such circumstances! Lacking in equipment, again yes—for space does not permit many of the desirable accessories of the modern church school. Over and over again the thought came: what would they not be able to accomplish with twice the present space, and the same spirit which they now have!

What, then, makes this school an outstanding example of a thriving, very-much-alive church school?

First of all, its consecrated, business-like superintendent, ready always to give of his time and energy; second, associate (not assistant) superintendents, each responsible for a definite part of the work of the school, as teachers, equipment, records, hospitality and the like, each supplementing the work of the superintendent; third, a pastor who is the acknowledged "chief officer" of the school, who is interested in its welfare and is present for its worship sessions; fourth, a system of promotion and public graduation from each department with certain work required for a diploma, while those not fulfilling this are given a certificate; fifth, a teacher training department which is constantly preparing teachers for the church school work; and finally, pupils who are loyal and show their loyalty and interest by a high percentage of attendance.

Visitors are always welcome to Pilgrim Sunday school. We were its honored guests. As our Association president spoke in the closing service of the school, he spoke not to young Congregationalists, but to young Christians, and his message was received as graciously as by any young Universalists to whom he is accustomed to speak. Again comes the feeling that we are of one brotherhood. We are glad that we went visiting. We have gained much in knowledge and inspiration and we hope to go again.

M. F. S.

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THE JAPAN LECTURES

We are to have four, or perhaps five, good talks on Japan and our work in Japan, to loan to Sunday schools. For the present we have one, a revision of that which we have previously offered, and the additional ones will be available during the present church year. Each of these talks will be illustrated by about a dozen beautiful stereopticon slides and will be designed to require about ten minutes for delivery. Wise superintendents use these little lectures in connection with their opening services.

Our Young People and Others

Conducted by Granville Hicks

LES CAHIERS DE JEUNESSE

In Europe the Y. M. C. A. is active, and there as here it has succeeded in antagonizing many of the more intelligent and thoughtful young men. Its rather crude methods, its obvious emotional appeal, and its narrowness have driven away many whose interest in religion is nevertheless real. A group of young men of Switzerland went to a conference at Vaumarcus, near Neufchatel, with no little skepticism. They found the conference other than they had expected. Not only was there a spirit of charity, but the trend of the conference was broad and inclusive. Protestants from many districts of the country had come, many farmers and laborers as well as students. The gathering was in many respects noteworthy.

Their experience at this conference changed the outlook of those young men who had been hesitant in coming. They realized that despite the many crudities of the organization it offered possibilities for the expression of a living religion. They resolved to identify themselves with the Y. M. C. A., and since that time they have been connected with it. But perhaps they have had as much influence upon the Y. M. C. A. in their neighborhood as it has had on them. They have remained apart in many ways, loosely organized among themselves, and they have introduced a new note into Swiss Protestantism.

Beyond question the most important effect these young men have had has been through the journal they have published, *Les Cahiers de Jeunesse*. Before 1920, when they first went to Vaumarcus, a bulletin was published under the same name, but it was merely the record of the annual conference. Setting for themselves a new purpose, they altered the character of the paper, which they proceeded to issue bi-monthly. It now has a subscription list of over 2,000 names.

The Purpose and Character

The purpose of *Les Cahiers de Jeunesse*, which might be translated "The Notebooks of Youth," is stated, loosely rendered from the French, as follows: "To expose in a simple and vivid fashion acts and ideas, to criticise them in the light of the Christian principles or life which animate Protestant thought, to create bonds of a religious, civic, and social unity among all who accept that thought, such is the end which this journal seeks to pursue."

Taking the issue published last July, we find an editorial on church unity, which concludes in this way: "It is necessary to re-establish among us the sense of reverence—for lack of which the existence of any spiritual authority will always appear unsupportable to us. It is necessary to restore the practise of humility—for lack of which the exercise of authority in the church will always meet insurmountable resistance. It is necessary especially to have mutual confidence—for lack of which the communion of souls, that cement of the church, will never be a reality." In general this states the aims of this group, which desires church unity but understands its cost.

Two long articles also appear in this number, and there are notes on the Stockholm conference, on the restoration of the frescoes of Engollon, on psychotherapy, and on a Hindu mystic. Another issue contains a plan for a religious service that has no sermon, and an article on Protestant liturgy. Several articles on sacred art appear in various issues. An entire number devotes itself to Pascal. Book reviews and general comment round out the contents. The general tone of the articles is that of scholarly humanism combined with deeply religious interest.

Could It Happen Here?

Nothing of the kind is known in this country. We have many magazines published by religious groups, but they are distinctly practical in their intent. One finds little that is reflective, scholarly, humanistic. Can one imagine a group of students publishing such a paper as *Les Cahiers de Jeunesse* in the United States? Where could they find two thousand readers? There is little public here for anything that is distinctly cultural, and there is no public at all for such a journal among church-going people. The American genius is different. Practicality dominates us. We have little patience with art and literature and less with scholarship unless it serves some practical end.

Perhaps our American churches would be less barren if we were to have among our youth a revival of interest in the really important interests of civilized humanity. The world's problems are many and great, but we are not justified in giving them our undivided attention. An increasingly militant Christianity in this country works for a better social order but gives little attention to the important subject of what men would do in that better order. After all, peace, industrial security, education, and the other virtues of a Utopian society are of value only if men use them for higher ends. Devotion to beauty and truth, the pursuit of art and the cultivation of the things of the intellect, have been considered by philosophers as higher ends.

That is why it is a pity that we have in the United States no one to write for an American Notebook of Youth and no one to read it if ever it were published. *Les Cahiers* is not the product of dilettantes; it is the work of young men who are deeply imbued with the spirit of religion and with the spirit of culture and who seek to combine the two. That it would be impossible in this country indicates a religious and a cultural weakness.

For the Quiet Hour

Under the simple statement, "The Lord said unto Abram, Get thee out of thy country," there are probably hidden years of qustioning and meditation. God's revelation of Himself to Abram in all probability did not take the determinate form of articulate command without having passed through many preliminary stages of surmise and doubt and mental conflict. But once assured that God is calling him, Abraham responds quickly and resolutely. The revelation has come to a mind in which it will not be lost.

Marcus Dods.

It is great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God.

O, it seams the face and it tries the brain;
It strains the arm till one's friend is Pain,
In the fight for man and God.

But it's great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God.

Cleland McAfee.

God hath appointed one remedy for all the evils in the world, and that is a contented spirit, for this alone makes a man to pass through fire and not be scorched, through seas and not be drowned, through hunger and nakedness and want nothing. . . . A wise man is placed in the variety of chances like the nave or center of a wheel in the midst of all the circumvolutions and changes of posture, without violence or change save that it turns gently, in compliance with its changed parts, and is indifferent which part is up and which is down. For there is some virtue or other to be exercised whatever happens; either patience or thanksgiving, love or fear, moderation or humility or charity; and they are every one of them equally in order to his great end and immortal felicity.

Jeremy Taylor.

The whole relation, therefore, of discipleship is a relation of liberty. No one goes to his duty because he must, but only because his heart is in it. His inclinations are that way, for his heart is in the Master's love and he follows gladly.

Horace Bushnell.

Among Our Churches

Church News and Interests

PERSONALS

Mrs. Ada White Taylor, a member of the Universalist church at Riverside, Cal., has written a metaphysical romance entitled "The Mystic Spell," which has caused considerable interest among California clergymen of various denominations.

Prof. Bruce W. Brotherston of the faculty of the Canton Theological School has in the September issue of the *Journal of Religion* an article entitled "Religion and Instinct," and in the *International Journal of Ethics* for October there appears an article, "Society, an Original Fact," under the name of the same writer.

Mr. Hosea Starr Ballou has returned to his home in Brookline, Mass., from a trip of some months to the Pacific Coast.

Rev. Norman Dewey Fletcher of Haverhill addressed the Boston Ministers' Meeting on Nov. 17 on "The Place of the Drama in Modern Life." He held the close attention of the ministers with a very interesting and scholarly paper on this subject. Mr. Fletcher is introducing into his parish the study of the drama and interesting his young people by the production in the parish house of dramas of the better sort. He took strong ground against the moving picture because of its debasing sex appeal and also because it tends to the creation of the "movie mind," which is superficial and cocksure, unable to examine patiently and reach sound conclusions.

California

Riverside.—Rev. W. C. Selleck, D. D., pastor. Sunday, Nov. 16, was without doubt the most important day to the Riverside church of any during the past twenty-five years, for it witnessed the completion and dedication of the new $6,000 addition which will house the larger Sunday school and afford ample accommodations for the social life of the organization. Ever since Dr. Selleck came to Riverside, five years ago, he has felt the need of larger quarters for the work of the Sunday school and Ladies' Aid Society. It has taken long and careful consideration to plan just what would work out to the best advantage, all things considered. Not very much ground space was available; the architecture of the church is such that a haphazard addition would spoil the appearance of what has been pronounced the best designed building in Riverside; the cost must be taken into consideration, for the society is not a large nor yet a wealthy one, and, last but not least, considerable additional room must be secured if the purpose in view was to be realized. After consultation with prominent architects and building contractors, and after very careful consideration by a building committee, a decision was made, and the result is all that could be desired. There are added rooms for the primary department, class rooms for the older boys and girls, a greatly enlarged kitchen with plenty of cupboard room, toilet rooms, a minister's waiting room and an enlarged assembly room. This has all been accomplished in a surprisingly short space of time, the money with which to meet the expense has nearly all been provided, and the church is taking on a new lease of life. The rededication day was perfect as far as weather was concerned, even for California, and the largest congregation that has asesmbled for a long time was on hand to participate in the joyful occasion. Dr. Nash of Los Angeles had expected to deliver the sermon, but was prevented by recurring illness. Two members were received into fellowship, the service of communion was administered by Dr. Selleck, and at one o'clock a fine lunch was served by the ladies. A little informal speaking was enjoyed while the members and friends sat at the table, after which the rooms were opened for inspection. Greetings were brought from the Redlands Unitarian Church by Rev. Mr. Brennan, from the First Congregational Church of Riverside by its pastor, Dr. Gardner, and a brief talk on Religious Education given by Professor Bordman of the Riverside Junion College. Rev. W. H. Skeels spoke a few words on "The Social Life of the Church," and Dr. Selleck, on behalf of a friend of the society, presented a splendid assortment of community silver, consisting of several dozen each of teaspoons, knives, forks, tablespoons, etc. Miss Betty Brown, formerly of Goddard Seminary at Barre, Vt., now director of music in the Riverside Junion College, sang, and the gathering broke up with the blessing "God be with you till we meet again."

Connecticut

New Haven.—Rev. Hazel I. Kirk, acting pastor. The annual reunion of church members was held in the vestry Nov. 18. Rev. Hazel Kirk presided. The speaker was Rev. Charles Kramer, recently come to Bridgeport. The roll call was responded to by an inspiring quotation from every member. Letters of greeting from absent members were read, one of them being from Mr. and Mrs. Theodore Lamb, two of the surviving members listed in 1859. The report of the secretary and treasurer was followed by the members forming a circle around the room, joining hands, and singing, "Blest be the tie that binds." After the benediction, refreshments were served.

District of Columbia

Washington.—Dr. Clarence E. Rice, pastor. The Y. P. C. U., assisted by the Baltimore Y. P. C. U., entertained the Christian Unions of Greater New York and Philadelphia on Sunday, Nov. 9. Thirty-four representatives from New York, twenty from Philadelphia and five from Baltimore were present. The visitors attended church in the morning and heard an interesting sermon by Dr. C. E. Rice, were entertained at luncheon in one of the leading restaurants and taken on sightseeing tours by auto bus.

Georgia

Atlanta.—Rev. Ernest J. Bowden, pastor. The annual meeting of the Liberal Christian Church, which is a union of the Unitarian and Universalist churches of the city, was held Friday evening, Nov. 14, following a dinner served by the members of the Women's Union. Three new members were taken into the church. Reports received indicated a healthy condition of the church and some degree of financial prosperity. The Men's Club and Women's Union, respectively, meet once a month at the homes of the members. The Business Women's Club, composed of women who for business reasons can not meet with the Women's Union, is a young organization but gives much promise. They also meet once a month at the homes. The feature of the evening was the report of the Young People's Christian Union. From very small and discouraging beginnings it has become a flourishing organization with a membership as large as any department of the church work. An innovation that has added much to the spirit of good fellowship among the members is the serving of a fifteen-cent lunch at the Sunday evening meetings, preceding the devotional service. One of the most gratifying accomplishments of the year was the redecorating of the church auditorium. In September, the Atlanta church entertained the Southern Universalist Conference. It was the great event of the year, and imparted a great stimulus to the local church, and to liberalism throughout Georgia. The church at the annual meeting voted to extend an invitation to the Southern Unitarian Conference to meet in Atlanta in April, 1925.

Massachusetts

Gloucester.—Rev. John Clarence Lee, D. D., pastor. On Sunday, Nov. 2, the 150th anniversary of the first arrival of John Murray in Gloucester was celebrated, with addresses by the pastor and by Jeremiah Foster, superintendent of the Sunday school. From that historic event, by the power of an inspiring faith, this church, chartered as the Independent Christian Church, dates its world-wide influence for good. The annual parish meeting occurred Nov. 10. The modera-

tor was Jeremiah Foster, and reports showed the church in a flourishing condition, with no outstanding bills or debts. Services of worship have been held in the church every Sunday during the year. During the summer vacation, the pulpit was supplied by able preachers. All of the organizations of the parish have prospered. The Chapin Guild has presented plays of artistic merit. The Mission Circle has done a fine work, as have individual members of the church in benevolent work. The social welfare supper given by the ladies drew the best gathering of social workers ever held in the city. During the year the pastor has attended forty-one funerals; officiated at ten weddings; performed fourteen christenings; received into membership twenty-one new members, a total of 126 new members during the present pastorate. The church now has a total membership of 312. There are 530 families enrolled in the parish list. The pastor has made 820 parish calls. The parish committee for the ensuing year includes two new members, Benjamin K. Stacey and Charles D. Brown, together with Edward S. Griffin, Mrs. Clementine Parkhurst and Mrs. William A. Proctor. The officers of the committee are: Clerk, Clifford D. Corliss; treasurer, Malcolm MacDonald; registrar, Mrs. Roscoe Oakes: trustees, Benjamin K. Stacey, Charles D. Brown. Trustee trust funds three years, J. Hollis Griffin.

Cambridge, First.—Rev. Otto S. Raspe, pastor. The choir will present a Thanksgiving cantata, "Song of Thanksgiving," by Maunder, as the first of a series of choral vespers planned for the winter season, on Sunday, Nov. 30. at 4 p. m., The production is under the direction of Mr. G. Sidney Stanton, choir leader and member of the Harvard Glee Club, and Mr. George J. Perry, organist. There will be a chorus of forty voices assisted by selected members of the Handel and Haydn Society, the Cecilia Society and other musical organizations of Boston, as well as singers from local churches. Miss Marion Lowd, soprano, Mr. Alton Cole, tenor, and Mr. J. C. Herrick, bass, are the soloists of note. No tickets will be required for admission. Doors will be thrown open at 3.40.

Michigan

Lansing.—Rev. G. H. Ashworth, pastor. The annual meeting of our church was held recently and about one hundred members and friends partook of an elaborate "fellowship supper." The treasurer's report showed all bills paid and $128.11 in the treasury; the Sunday school treasurer reported all bills paid and a balance of $169.41; the treasurer of the Ladies' Social Circle reported all bills paid and $83.58 in the treasury; the Mission Circle holds $31.16 and the Men's Club treasury holds $19.64. Financially, the church is in the soundest condition for many years. The trustee of the Endowment Funds,

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	Telephones in service Nov. 1. 1924	Estimated telephones Jan. 1. 1930
Metropolitan Boston	387,470	521,000
Worcester	36,140	47,400
Springfield	36,894	47,600
Portland, Me.	22,441	29,000
Manchester, N. H.	14,428	19,500
Rutland, Vt.	4,080	4,900
Providence, R. I.	56,714	78,600

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Mr. Ashworth, reports funds amounting to $7,093, including three gifts during the year—the George C. Cooper Memorial Fund of $120, the Sarah P. Shull Fund of $500 to the church, and the Sarah P. Shull Fund of $500 to the Ladies' Social Circle. It is all invested at six and seven per cent. The auditing committee made a most complimentary report upon the work of the trustees of the Endowment Funds. Expressive of the high esteem in which both Mr. and Mrs. Ashworth are held, a unanimous vote of confidence was tendered them carrying with it a substantial increase in salary. The church is nearing the time when it must decide whether it will remain in the business section and make the building a source of income, or sell and build in a more residential section, moving from a valuable asset to a possible liability. A representative committee is now working upon the matter.

Grand Rapids.—Rev. G. H. Ashworth, acting pastor. This church is active once more, being served by Rev. G. H. Ashworth of Lansing on Thursday afternoons and evenings. It is hoped to have a resident minister in the field Oct. 1, 1925. The annual meeting recently held showed a balance of about $360 in the treasury. The finance committee is making the canvass for $1,000 with which to defray the year's expenses. This will conserve all the rent money ($1,200) for the work next year. The Women's Working Society meets regularly for humanitarian and denominational work, serves "pot-luck" suppers every two weeks on Thursday evenings, and Dec. 4 will hold their Christmas fair.

Nova Scotia

Halifax.—Rev. Oluf Tandberg, pastor. An educational lecture of more than usual interest was given in our church recently to a large audience. Prof. John Cameron, a member of the faculty of Dalhousie University of Halifax—the oldest university in Canada—was the lecturer and his subject the tomb of Tutankhamen, which he has recently visited. The lecture was illustrated with 100 slides from photographs taken by himself.

Rhode Island

Harrisville.—Rev. Arthur M. Soule, pastor. Monday evening Nov. 17, we held what to all intents and purposes was a parish social, but as the day was the sixteenth wedding anniversary of our pastor and his wife, the social took on a different aspect, the Ladies' Aid planning an appropriate observance of the anniversary. Rev. E. Dean Ellenwood, of Woonsocket, was invited to be present, with his wife, and to give readings as a part of the program. Mrs. George W. Lovell of our church choir sang several songs, one of which was of her own composition and appropriate to the occasion. An informal reception was held, with Mr. and Mrs. Ellenwood assisting Mr. and Mrs. Soule in receiving. Mr. Ellenwood, at the request of the parish, presented Mr. and Mrs. Soule with a handsome chest of silver. Refreshments were served and a social time enjoyed until a late hour.

* *

BOSTON MINISTERS' MEETING

At the meeting of the Boston Universalist Ministers held at Headquarters Monday, Nov. 17, 1924, a motion was made and carried to this effect:

That on Monday, Dec. 1, after due notice has been given at least one week in advance to all active Universalist ministers living in eastern Massachusetts, the Boston Universalist Ministers' Meeting consider for adoption the following resolution:

"*Whereas*, it is our conviction that the spirit of the Ku Klux Klan makes for social strife and is contrary to the spirit of brotherhood, good-will and neighborliness;

"*Therefore be it resolved* that we, members of the Boston Universalist Ministers' Meeting, do hereby declare that the spirit of the Ku Klux Klan is diametrically opposite to that of the Universalist Church in its endeavor to serve the common welfare in the spirit of Jesus."

L. L. Lewis, President.
B. F. McIntire, Secretary.

* *

BOOK REVIEWS

(*Continued from page* 25)

ica. Mr. DuBois, who is a leader of his race and beyond question its ablest scholar, tells what the negro has done for this country as explorer, as soldier, as poet. He also makes claim to less obvious gifts. He finds that the negro has greatly aided the growth of democracy and freedom and has spurred on the emancipation of women, supporting his ingenious arguments with convincing quotations and statistics. He makes much of the negro in art and praises the spirit which the negro has brought to religion. Little of the poetry that enriches some of Mr. DuBois's work permeates this book, but there is much that should win fresh respect for the colored race.

"The Gift of Black Folk" is part of the Racial Contribution Series which the Knights of Columbus are issuing. It has its part to play in the Church's task of breaking down false barriers. Like the other books, it draws its inspiration from the desire to make the church more effective in the world, and like the other books it is itself witness to increasing effectiveness.

Notices

BOSTON MINISTERS' MEETINGS

Dec. 1, Discussion of K. K. K. Resolution.

Dec. 8, Arthur Nash, in the Edward Everett Hale church.

Dec. 15, John M. Rateliff, "Opportunities for Leadership."

Dec. 22, P. T. Smith, "The Greatest Little Book in the World."

Dec. 29, Alfred S. Cole, "Religion in a World of Science."

BOOKS WANTED

Rev. Leon P. Jones of Clinton, N. C., has started a library and reading room in the new parish hall. More books are badly needed in order that the library may expand to the needs of the communiy.

* *

OHIO FELLOWSHIP COMMITTEE

Ordination authorized of Elmer M. Druley, the ordination service to be held in the Universalist Church at Eaton, Ohio, Thursday evening, Dec. 11, 1924.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

Ordination authorized of Harry Elmer Peters.

Ordained clergyman's license granted to Prof. J. A. C. Auer.

Dropped from fellowship at his own request, Barton Watson.

Harry E. Adams, Secretary.

Obituary

Mrs. Emily Vaughan Alexander

With the passing on Oct. 23 of Mrs. Emily Vaughan Alexander, the Universalist Church, not only in Stamford, Conn., but throughout the United States, has sustained a loss that will be felt by all who have come in contact with this noble woman—and their name is legion. For over thirty years interested in almost all of its activities, she was a most devoted member of the Stamford organization.

Probably the office she longest filled was that of secretary of the Sunday school. To this office she gave much of her time, and the records of its activities through many years were kept by her with care and thoroughness. She always recognized the importance of the Sunday school, and its relationship to the church and its future.

She also gave much time and thought to the activities of the Mission Circle, and was active in the work of the church generally. Few were the conventions of the Church that she did not attend, generally as a delegate from her home church. She was also assistant treasurer of the Stamford church, as well as a member of its parish.

Mrs. Alexander was born in Taunton, Mass., Nov. 13, 1850, and was educated in the schools of that city. She married Charles Atwood Alexander Sept. 18, 1874. Mr. Alexander died in 1905.

The illness which proved fatal to Mrs. Alexander was of long duration, and for the last six months of her life she was unable to attend church services, and was compelled to relinquish all work for the church she served for almost thirty years.

Three sons survive, William V. and Lester M. of Stamford, and Charles H. of Canton, New York. Her only daughter, Mrs. Horace E. Dunkle, died about two years ago.

Mrs. Rosabel E. Kibling

Mrs. Rosabel E. Kibling was born in South Strafford, Vermont, April 21, 1837, and died in White River Junction, Aug. 30, 1924.

Mrs. Kibling was a member of the Universalist church and a life member of the W. N. M. A. of Vermont and Quebec.

For several months before her death, she was shut in by failing health, but kept up her interest in the *Leader* to the last.

She is survived by a son, George H. of West Lebanon, N. H., and a daughter, Mrs. M. K. Browne of White River Junction, Vt., five grandchildren and one great-grandchild.

Funeral services at the home of her daughter were conducted by Rev. Hugo Perdelwitz of Calais, Maine.

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Crackling

'Why don't you bob your hair?"

"I can't decide on the style," answered Miss Cayenne. "I don't know whether to have it look like a whisk broom or a feather duster."—*Washington Star.*

* *

Friend: "So glad you got your divorce, dear."

Actress: "Yes. But not a word in the papers—they've no room for anything but this stupid election. I might as well never have had it!"—*Punch (London).*

* *

Dealer: "What! You say Mrs. DeWitt bought a gallon of gasoline to kindle her kitchen fire! Didn't you tell her not to?"

Clerk: "No. I thought we might be able to sell her a new cook-stove."—*Good Hardware.*

* *

Poli (badly beaten in election): "Did you really vote for me, old timer?"

Titian (reassuringly): "Yes, I was the one."—*Punch Bowl.*

* *

"Do you play Mah Jongg?"

"What's that?"

"Oh, that's a game you play with little ivory blocks."

"Oh, yes, I play that. Why don't you say what you mean?"—*Showme.*

* *

"Every time I take castor oil, mother puts five centimes in my money box."

"And when your money box is full?"

"She buys a new bottle of castor oil!"—*Pele Mele (Paris).*

* *

"I just stopped in to tell you," began the man at the complaint desk of the gas company, "that my gas stove blew up yesterday."

"Tell your troubles to a plumber," growled the surly clerk. "That's no fault of ours—you got no kick here."

"Oh, I'm not kicking," replied the customer cheerfully, as he opened the door. "Only I thought I'd tell you that your blamed old slot meter backfired at the same time, and I haven't been doing anything but pick up silver quarters all over the cellar ever since. *Good* day!"—*American Legion Weekly.*

* *

A wife is a great comfort during all those troubles which a bachelor never has. —*Columbia Record.*

* *

Dr. Mayo says insanity is increasing. This is the hardest knock the cross-word puzzle has received.—*Shreveport Journal.*

* *

Counsel: "Now, sir, perhaps you will give me a straightforward answer to the simple question whether the plaintiff was trying to pass between the motor bus and the taxi or between the taxi and the lorry, and whether, if and when you saw him, he was near either or any two and which of them respectively." —*Punch.*

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